

# THE SPIRIT OF MISSIONS



Belfry of Mission at Evergreen, Colorado.

10 CENTS A COPY

JANUARY 1917



# The Domestic and Foreign Missionary Society

Composed of All Members of the Church  
(President, The Presiding Bishop of the Church)

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THE SPIRIT OF MISSIONS: \$1.00 A Year

# THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

JANUARY, 1917

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## CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is more important to give the exact title of the Society, thus: I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society ..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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IN NEW YORK - - - - - The Church Missions House, 281 Fourth Avenue  
IN PHILADELPHIA - - - - - George W. Jacobs & Co., 1628 Chestnut Street  
IN MILWAUKEE - - - - - The Young Churchman Co., 484 Milwaukee Street



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Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

Changes of address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and the new addresses should be sent. The clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post office addresses in order that the Board's publications may be correctly mailed to them.

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Published by the Domestic and Foreign Missionary Society,  
281 Fourth Avenue, New York City.  
Entered at the Post Office, in New York, as second-class matter.





THE RIGHT REVEREND HUGH LATIMER BURLESON, S. T. D.  
*Fourth Missionary Bishop of South Dakota*

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Managing Editor

VOL. LXXXII

January, 1917

No. 1

## THE PROGRESS OF THE KINGDOM

AT the head of this page appear the names which are familiar to the readers of THE SPIRIT OF MISSIONS as editor and managing editor. **Changes in the Staff**

This number was prepared by the old regime, but even as you read this changes will have taken place. Upon the consecration of Dr. Burleson as Bishop of South Dakota, and his consequent removal from the Missions House, the President of the Board assumes the editorship of the magazine, with Mr. Betticher as his assistant. A business manager will be found to relieve Mr. Betticher of a considerable portion of his present work and leave him more free for editorial duties.

The development of THE SPIRIT OF MISSIONS in the last fifteen years has been interesting and gratifying. It grew into its modern form under the energizing touch of Mr. John W. Wood. Coming to the office in 1900, Mr. Wood, with characteristic energy, took hold of THE SPIRIT OF MISSIONS, and soon made it a power in the Church. Its steady improvement in appearance and quality was quickly

felt, and the Church responded to the touch of a master hand.

Something over seven years ago the work was transferred to the present retiring editor, first as associate and then as having full charge, and year by year the magazine has grown in influence and made strides toward independence. It has been a long road to travel, but now for two years the magazine has been self-supporting, and it has an enviable reputation among missionary publications. Entering, as we do with this issue, upon our eighty-second year, we are the oldest among American missionary periodicals. It is a comfort to know that never in all these years have the conditions and prospects of THE SPIRIT OF MISSIONS been brighter. With this gratifying reflection the editor of recent years lays down his pen, and relinquishes the editorial chair.

### Office

**Reorganization** Quite apart from the loss of Dr.

Burleson, it was inevitable that changes would be made by the president in entering upon his new term of office. The experience of past years has indicated better ways of



doing the work and needed modifications of method. Much time was given to the consideration of this subject by the Board at its December meeting, with the result that a Foreign Department was created, with Mr. Wood in full charge. As indicated in the resolution of the Board, it was felt that his long experience and conspicuous administrative ability entitled him to such a post. The remaining members of the staff will be classed as assistants to the president. The Rev. Dr. Gray leaves the Educational Department and becomes the secretary for Latin-America. The Rev. Mr. Clark keeps his title of Recording Secretary, but will have under him a business man to attend to the office details, freeing Mr. Clark to take charge of the Forward Movement and the general cultivation of missionary interest in the home Church. The Rev. Mr. Betticher will become assistant editor of *THE SPIRIT OF MISSIONS*, the president of the Board appearing as editor. For the present Dr. Gray will take care of the business of the Educational Department. Miss Lindley will care for the Study Classes, Summer Conferences, etc.

### The Woman's Auxiliary

The most serious change is the retirement of Miss Julia C. Emery after forty years of consecutive service as secretary of the Woman's Auxiliary. It was Miss Emery's wish to have resigned before the recent General Convention, but it seemed better to wait until the president who was to serve for the next six years could take action upon the matter. Therefore at the recent Board meeting her resignation was tendered and reluctantly accepted. In the account of that meeting appearing in the later pages of this magazine will be found an appreciative minute passed by the Board, but nothing which can be said in formal resolutions can adequately tell the story of Miss Emery's

service to the Church. Coming to the work in young womanhood, she has guided it through all the years that lie between. Thousands of clergy have looked to her as a friend and helper; hundreds of thousands of women have followed her as an inspiring leader. Certainly no woman in our communion has in this generation filled a place of such influence and honor.

It will be with reluctance and regret that the whole Church, and especially the women who love her, see Miss Emery retire from active service; yet it would be inconsiderate to demand that she still carry the burden, and to deny the relief to which her long years of splendid service have clearly entitled her. With love and deep respect the Church sees her step down from her important post; and into the quieter life to which she goes the affectionate prayers of the Church will follow her.

Miss Lindley, the former associate secretary, has been appointed secretary for the next three years. It is fortunate that one so able and experienced is available.

ONE of the wonderful things about any unselfish work, and especially about the missionary enterprise, is that "it blesseth him that gives and him that takes." Nothing so brings the ends of

### The Reciprocity of Missions

the earth into touch. This is illustrated by two recent incidents. The first gift which the new Bishop of South Dakota received for the carrying on of his work came from the Igorot natives of the Philippine Islands. Though comparatively small in amount its relative value was exceeding great. Also, on the day of Bishop Burleson's consecration, services were held in many points throughout the district of South Dakota. At the new bishop's request any offerings made on



these occasions are to be given to meet Bishop Root's pressing need at the Church General Hospital in Wuchang, China. So the Igorots of the Philippines help the Indians of South Dakota, and the Indians of South Dakota make their gifts in turn for the coolies of Central China; and thus, to one who has eyes to see and a heart to understand, "the whole round world is every way bound by golden chains about the feet of God."

**I**SAIAH in his vision beheld "the Lord of Hosts, in the midst of the temple, high and lifted up," surrounded by the

**"Who Will Go for Us?"** Him ask the astounding question:

"Whom shall I send, and who will go for us?" God, who made the world and set it going—God whom angels worship and obey, asking where He could find a man to carry His message! Thus has the Divine limited Himself to our human initiative; thus does the conquering march of the Kingdom wait upon the willingness of its people!

In all the ages of the Christian Church there has been one great need—the need of messengers. It is the great need today, and it can be supplied only by awakening, in the hearts of those who influence the young, a deep sense of their responsibility and opportunity for turning the thoughts of boys and young men towards ministry in the name of Jesus Christ.

We have sometimes put the emphasis of need in the wrong place. We have talked as though money for the conduct of missions was the supreme factor. It is not, and never has been so. Given the men, the money will be found. It is inconceivable that parents could "give of their sons to bear the message glorious" without also being eager to "give of their wealth to speed them on their way."

But what about the sons? Where are they? Year by year, while the communicant list of the Church increases, the ranks of the ministry remain practically stationary—and to remain stationary means retrogression. What voice can utter so compelling a call that it shall reach the ears of those who might right this wrong. What influence can be brought to bear upon the hearts of parents and teachers which shall give them the desire and the wisdom to kindle in the high ambitions of youth a supreme desire for the noblest service? Somehow this must be done if the work of the future is to be accomplished. If millions can offer themselves for the defence of their countries, and can gladly lay down their lives for a flag, it is unbelievable that there shall be less eagerness to set up the Kingdom of God, or less devotion to the banner of the Cross! Yet if we face the facts they are at least not reassuring.

These considerations are suggested by an article which appears in the present issue, telling how a young Japanese became a priest in the Church. It seemed to his father, who had become an earnest Christian, the most natural thing in the world that at least one of his sons should enter the ministry, and that the remainder of the family should support him in his undertaking. What a fine ideal to set before ourselves! Think of the transformation which would be worked in the Church if every large family could count one of its members as in some way a definite messenger of the Christ! But, conceding this to be impossible, suppose that each parish or congregation had such a messenger, raised up from among its own membership, and backed by its prayers and gifts. Would it not be the fulfillment of the words of the Psalm: "The Lord gave the word and great was the company of the preachers?"



ELSEWHERE appears a statement concerning the "Widely-Loving Society," a benevolent institution in-

**The  
Widely-Loving  
Society**

tended to care for Japanese children. Many of our readers have known of it for some years,

and will recall the devotion and self-forgetfulness of Mr. Katsonasuke Kobashi who founded it. The enterprise began its career in "Williams Cottage"—a building erected by Channing Moore Williams, the devoted first Bishop of Japan, and given by him to Mr. Kobashi. The fact that the orphans were in Osaka and the building in Tokyo did not prove so insuperable as it seems. A good friend of the little Japanese waifs owned a coal mine in Southern Japan and shipped his coal to Tokyo; he brought back the cottage, a piece at a time, and it was erected in Osaka next to the Church of the Holy Redeemer. Other buildings have since been added and the society is now responsible for 200 children. Thirty American dollars pay the expense of one child for one year. A large amount of the support of this orphanage comes from the Japanese themselves. Also the "farm"—consisting of seven and a half acres—is a source of income, but there is great need of more land.

Mr. Kobashi is in America hoping to meet this need and also to secure the means for introducing industrial training into the school more adequately. As one of the fruits of our Christian mission in Japan, and one of the finest evidences of the Japanese understanding of the Spirit of Christ, this orphanage, officered and administered by Japanese Churchmen, is a source of satisfaction and inspiration to all friends of the missionary cause.

The treasurer of the Board of Missions, Mr. George Gordon King, will be glad to receive and forward to Mr. Kobashi any sums intended for his work.

THOSE of us who have attended General Conventions are familiar with the deputy who rises to "a ques-

**"A Question  
of Personal  
Privilege"**

tion of personal privilege." It usually turns out to be no question of personal privilege at

all, but a more or less clever attempt to secure some parliamentary advantage.

It is universally conceded that an editor must not talk about himself; to do so in his editorial columns is a serious betrayal of trust. He may consider any other subject in the heavens above, or in the earth beneath, or in the waters under the earth, but concerning himself he must keep silence.

Yet may not the editor, on a special occasion, rise to a question of personal privilege? At least the editor of THE SPIRIT OF MISSIONS means to do so, and for once he will speak in the first person.

For more than seven continuous years it has been my privilege and pleasure to talk month by month with the readers of THE SPIRIT OF MISSIONS. You have been most patient with blunders and shortcomings; more than kind in expressions of appreciation. I shall not pass another seven years with greater satisfaction, nor leave another work with deeper regret. This I want you to know, and I take the privilege of saying it thus directly to you all.

**The Work  
Ahead**

Another thing I wish also to say.

As I stand upon the threshold of the missionary episcopate, looking back upon my years as a missionary secretary, it seems to me that I must somehow make clear to you a puzzling problem of our missionary work. A few hours ago I met in the hall of the Missions House a Western missionary bishop. After words of greeting he said: "Well, you



will understand it soon enough; but it is an anomaly: the Church calls a man to the missionary episcopate and tells him he must find the money for his needs. Then when he comes East to find the money he is asked, 'Why are you not out yonder on your job?'

Crudely perhaps, this incident reveals the situation. The generosity of the Church has never made it possible for the Board of Missions to give to any single mission field the whole amount needed to maintain its work. This has to be supplemented, in a greater or less degree, by the personal efforts of the bishop. Where the field is large, and some specialized form of work demands unusual expenditures, the burden of financing it becomes well-nigh intolerable. Days and weeks must be given to the money campaign; long absences from the field are frequently involved, by which both the bishop and his people suffer loss. It has always been so; perhaps it always must be so—although I prefer not to believe it.

The new Bishop of South Dakota (here he speaks in the third person, because when this is written he has not yet come into being) is compelled to choose between these two. He knows that within the next twelve months he must have about \$10,000 if the work in his field is not to be crippled; but he knows also that after a year's vacancy in the episcopate he is greatly needed

in the field for which he has been consecrated. He might stay in the East and gather the needed dollars; but instead, early in January, he will start for South Dakota, hoping and trusting that the Church will follow him with the means to carry on the work. Is it not possible—or ought we not to make it possible—for a missionary bishop to stay at his post, and not be compelled to use precious time in begging—literally begging—for money to do that which the Church has sent him to do? Somehow the problem can be solved.

Undoubtedly it is a good thing to have the story of our missionary work told in our parishes by our missionary bishops; undoubtedly it is a good thing for them to come in touch with, and know personally, the clergy and congregations of the Church; but the bishops ought not to be crushed by the double burden of both producing the needed resources and administering the manifold details of a missionary diocese. If this statement seems an unfair use of "personal privilege" let it be remembered that this is not an individual appeal.

And so, farewell to the friends of many years! Friends we shall still be, though the relation between us is changed—comrades and fellow-workers, surely, in the great enterprise to which the Church is committed for her Master's sake.

**O** GOD, the Lord of all Kings and Kingdoms, Who in chastising us dost heal us, and in forgiving dost save us: Extend to us Thy mercy, and restore to the world in this New Year the tranquility of peace, that we may use it to Thy glory and the salvation of Thy children. *Amen.*



# THE SANCTUARY OF MISSIONS

## The Star of Bethlehem

**P**ALE waned the stars that Christmas night, save one  
That shone o'er Bethlehem, its splendid light  
An emblem of good-will to men. As night  
Was paling into day, dazzling, alone,  
The Star blazed on with glory all its own.  
The Wise Men then, led by the wondrous sight,  
The new-born Christ Child found. Not since so bright  
An orb the sable canopy hath sewn!  
And ne'er again can star bring message fraught  
With brightness like unto the one that told  
Of Heaven's sweet Babe within a manger dim.  
And when they found the Saviour whom they sought  
And laid their gifts upon the straw, Behold!  
The Star went out—its light shone forth in Him!

—*Evelyn Goodale.*

## THANKSGIVING

**W**E thank Thee—  
For the New Year, with its promise of life and health, of love and labour, of service and sacrifice.  
For the journey which Thou hast brought us hitherto, and for the Angel of Thy Presence which has saved us.  
For the spirit of mutual understanding and helpfulness manifested in the Church and its Missionary Board.  
For the impulse and inspiration brought into distant missionary fields by the new young lives that have gone forth. (Page 35.)  
For the increasing gifts of Thy Church through the regular channels for the upbuilding of Thy Kingdom. (Page 53.)  
For the fruits of Christian love and service manifested by those who in distant lands have been brought to a knowledge of Christ. (Page 25.)

## INTERCESSIONS

**W**E pray Thee—  
To guide the course of the world, and to direct our individual paths into the way of peace.

To guide and direct the President of the Board of Missions and his associates, and to prosper their plan for the more efficient prosecution of the missionary enterprise. (Page 7.)

To awaken and deepen in the hearts of all Christian parents and teachers a sense of their urgent responsibility for influencing the minds and directing the thought of boys and young men toward the sacred ministry. (Page 9.)

That we may ourselves learn, and may manifest more fully to others, the deep spiritual meaning and joy of the Incarnation. (Page 17.)

To prosper everywhere the work done for little children, especially that undertaken in the Philippine Islands. (Page 42.)

To guide and strengthen the new Bishop of South Dakota as he takes up the work on his great field. (Page 27.)



## For Strength and Understanding

**O** MASTER OF LIFE, without whose aid and comfort we are as dust that builds on dust; Be Thou, now and ever, our Great Companion. For the sake of those we love, free us from our vanity. For the sake of our nation and our race, cleanse us of our ignoble fears. For the lifting up of the fallen, the comforting of the lonely, make us gentle and make us strong. We ask it for Christ's sake.. *Amen.*

—*Henry S. Nash.*



## For Guidance

**O** LORD OUR GOD, teach us, we beseech Thee, to ask Thee aright for the right blessings. Steer Thou the vessel of our life towards Thyself, Thou tranquil Haven of all storm-tossed souls. Show us the course wherein we should go. Renew a willing spirit within us. Let Thy spirit curb our wayward senses, and guide and enable us unto that which is our true good, to keep Thy laws, and in all our works evermore to rejoice in Thy glorious and gladdening Presence. For Thine is the glory and praise from all Thy saints, for ever and ever. *Amen.*

—*S. Basil (A. D., 379).*





OUR MISSION AT EVERGREEN, COLORADO

## "THE MOUNTAINS SHALL BRING PEACE"

### AN APPRECIATION

*By the Ven. T. A. Schofield*

**W**HEN one goes to the mountains in summer, oftentimes the Church and her ways are forgotten till we return to the city; it

is not so at the Mission of the Transfiguration, Evergreen, Colorado. There, near the evergreen forest of pines, spruces and cedars on Bear Creek, twenty-seven miles west of Denver, is one of the communities where the long, faithful ministries of a small company of loving servants of Christ have won the happy return of love's labors in seeing both the people



BOY CHOIR AT EVERGREEN, COLORADO



INTERIOR OF THE CHURCH AT EVERGREEN, COLORADO  
*Note the presence of a pipe organ in this little mountain mission*

who always live nearby and those who come to Evergreen for any purpose, be it to build mountain roads or merely as summer tourists, seeking rest and recreation, coming *very soon* and *very regularly* to the services of the Church.

These services are frequent and said with great faith and devotion. The accompanying photographs suggest the situation, but there is before the little church a spacious yard, where many social throngs gather and much good work is done by the Woman's Guild at their annual bazaar held in the month of August.

The missionary, the Reverend Thornton B. Rennell, and his tactful and devoted wife, have been in residence for several years and in good weather and in stormy weather these two together have been like loving shepherd and shepherdess seeking the sheep and the lambs. The attendance in July is likely to be about one hundred, and in January about twenty-five, but the same zeal is shown, the faithful praying continues, and as a natural—or a supernatural—conse-

quence this is by far the best and the most successful mission in this vicinity. There are schoolhouse services at three or four points, a home department Sunday-school, a Girls' Friendly Society, and a co-operative industry organization. All the social life of the community is centered, as it should be, in the Guild Hall.

The Mission owes its existence to the devotion of Mrs. Mary N. Williams, now gone to her reward. Her devoted children, Bishop G. Mott Williams, the Reverend and Mrs. Charles W. Douglas, and Colonel John R. Williams, U. S. A. retired, continue her work, and for twenty years have made possible its continuance. The Diocese of Colorado only contributes about \$150 a year—at least that was the stipend given by the diocese in 1915-1916.

When a large camp full of laboring men was in this vicinity during June, July and August, 1915, Canon C. W. Douglas gave recitals on the piano, and Miss Mary Bancroft had the men come to her roomy, beautiful home for social





A TYPICAL MOUNTAIN SCENE

evenings to hear these recitals and other music, recitations, etc., and to catch a breath of home life. The night services at the Mission were specially planned for these men. When the annual Festival of the Transfiguration comes around, then the services take

on a splendor not common in small towns of the mountains; and after the noonday service the whole congregation goes to dinner together. It is a great festival.

Those Christmas tree festivals I attended at this Mission several years



THE MAIN STREET AT CRESTONE, COLORADO



"THE LITTLE CHURCH AROUND THE CORNER"

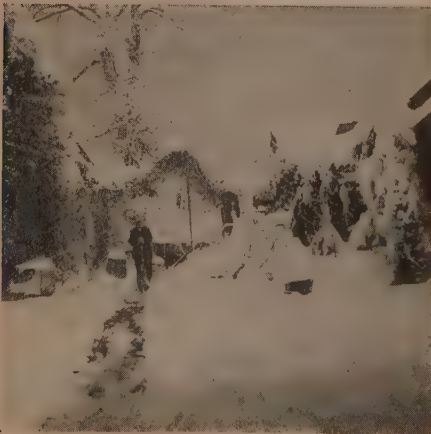
ago will always linger in my memory ; the snow and the distances traveled by parents and children made it necessary to have this service in the school house or the Guild Hall in the afternoon. The shutters on the school house windows were solid board, so darkness was secured. The Santa Claus was ideally perfect, with a voice and an address good to hear. Then the simple service, the hymns of the Christ Child, the simple gifts—usually books—and one went away feeling thankful to have been there and believing anew in the power of the Christ.

The Church is in its glory in such a

field, and in fact everywhere where true and faithful ministers serve. I gladly pay this duty of loving praise.

Another fascinating mission of the Church, still further up in the mountains, is the little village of Crestone, nestling at the foot of the Sangre de Cristo range. As one looks down the straggling main street of the village the view is closed in the background by Crestone Peak, which rises 14,000 feet above the sea. In this little hamlet, which shelters in summer not more than 150 persons, and whose winter population is only seventy-five, there is a thriving mission conducted in "The Little Church Around the Corner." It does not look much like the church of that name in New York, as is proved by the accompanying picture. Nevertheless, a class of eleven was confirmed there this past summer by Bishop Howden, of New Mexico. The attendance at the service numbered sixty; there were probably not over a hundred in the town at the time. The stores were closed and the public school adjourned, the town observing a "holiday" in the original sense of the word. Three persons were baptized that same day, and six had been baptized a few weeks before.

It is a common experience to go out of this little village a few hundred



SNOW AT CRESTONE



yards and see mountain sheep or deer, so close to nature do these people live. The Archdeacon of Colorado has, during the past ten years, held nearly all the religious services here. Once in a long time a visiting Jesuit Roman Catholic priest comes to celebrate the mass; or an evangelist comes in the summer; but the regular ministrations are by the Archdeacon, who knows everyone, and who frequently has sixty-six out of the 100 people who live at Crestone at a Monday night service.

The little church in which services are held—called by the Crestone people "The Little Church Around the Corner"—was built some years ago by the Rev. George Dunlop, who was then a Presbyterian clergyman but who is

now a priest of the Church. It ought to be replaced by a more fitting structure.



BISHOP HOWDEN AND CLASS HE CONFIRMED AT CRESTONE

## HOW CHRISTMAS LOOKS TO THE CHINESE

*By J. Archibald Mitchell*

Mr. Mitchell is one of the teachers in St. John's University, Shanghai, China. Last February we received from him the following interesting record of a series of compositions written by Chinese young men on the subject of Christmas. It seems especially appropriate for our December issue.

WHILE at my desk today, engaged in the work of correcting the themes of one of the college "Composition" classes—a task which is at times exceedingly interesting, sometimes very amusing, and which can be extremely monotonous and irksome—I was so pleased with some of the thoughts expressed by the students that I jotted a few of them down as I went along. And now, on reading them over, I think that perhaps in view of the circumstances under which they were written, they will be of interest to others also.

It is my belief that contact with those who do not profess your religion gives one a new attitude towards that faith. Being thrown constantly with those who look upon Christianity from without, so to speak, we on the Mission Field are ourselves given a new viewpoint. One result is to throw

into bolder relief the elements of the faith, those simple beliefs which meant so much to the early Christians, but which we, who all our lives have been part of a civilization which for generations has developed around these same basic principles and has played its part in developing them, are apt to lose from sight. It is of course a truism that missionary endeavor is in a way a return to the early conception of Christianity and is a fulfillment of the direct command of our Lord. But unfortunately, missionary work for its proper and efficient fulfillment must also be wrapped about with all of that organization, those business methods, that routine of work (which sometimes in itself seems to accomplish so little), that characterizes all Christian bodies today. Particularly do I think this is true in work such as ours at St. John's, where that upon

which you are expending your efforts is but a means to a sometimes far distant end.

And so it is very refreshing in the midst of your routine work to come across instances which seem to show that your students have a real appreciation of that deeper end which all your work has in view; and it is very uplifting to be brought to a closer realization of some of the primal features of your Faith, through the appreciation and clear-sightedness of those who do not profess it, or are at least but recent converts. That is what the passages which I have jotted down mean to me, and I am sending them to you in the hope that they will mean something of the same sort to the "people at home."

The themes from which the selections were taken were on the subject of "Christmas," and I had told the boys that they could write on any phase of the subject which they chose, just as earlier in the year they had written on the "Birthday of Confucius" and the "Mid-Autumn Festival." Each of the selections is from a separate theme and in many cases is really the key sentence, but I have changed the actual wording in a few instances so as to bring out the meaning more exactly and have corrected the worst faults of grammar.

I do not know how many of the authors of these particular themes profess Christianity, but it is the very fact that many of them are non-Christians that gives the passages peculiar significance.

"In a word, Christmas is the special time for us to think of benefiting others. This is the characteristic which is not present in any of our Chinese festivals and because of it Christmas is regarded as a festival of much importance in China as well as in all Western countries."

"Christmas should not be thought of as the time for the children to play and for the adults to exchange presents. Christmas is the time which calls us to reflect on the birth of Jesus Christ. We ought to be

happy, not because of anything else, but for His coming."

"We are Chinese and have not ever been in Christian nations. We do not know how Europeans and Americans celebrate this day and only can tell our feelings about this festival. I hope that before long Christianity will be recognized as a national religion, so that Christmas shall be celebrated throughout the whole nation and each one shall have his chance to share the happiness of that sacred day."

"In China, Christmas is generally recognized as a holiday in both missionary and non-missionary schools. We like that day as we like our Confucius Birthday, or even more."

"The color of decorations at Xmas time is green to show that the celebration of Christmas Day is everlasting, and the decorations themselves are all symbols of events in remembrance of Christ's birth."

"It is a notable thing to see how the Christians celebrate Christ's birthday, which they call Christmas. They regard it as the most sacred and joyful day and they all enjoy themselves very much, for they think that it is on this day of the year that the very Son of Almighty God, the founder of nature, man and everything, came formerly to the earth to preach and help all people and finally to die for their sins."

"On Christ's birthday we must remember we are all brothers and all sons of the Almighty One, and hence selfishness and class distinctions must all be forgotten."

"We are all sinners and we could not save ourselves from sin. How sorry we would be if God had not sent down His Only Son to save us and open the Kingdom of Heaven for us. That is why we feel so happy on Christmas, the day our Saviour was born."

"To the non-Christians in the great centers of Christianity in China, especially in great colleges and universities established by foreign missionaries, this merry time of the Incarnation means the same thing as to the Christians outwardly. But inwardly—that is to say what Christmas means to them in mind—it is not a thing that other people can tell. . . . To the Christians it means a great deal, for they understand the real joy of this day."

"The introduction of Christianity has opened a new and brilliant era for China. Men are gradually seeking for the living Christ, and are, more and more, appreciating the intrinsic value of the new principles. They are coming to know the significance of the Birth of Christ and the real meaning of the celebration of Christmas."



# THE CHURCH AND THE NATION

## The Needs and Conditions of the Central West

*An Address delivered by the Rt. Rev. Theodore Irving Reese, D.D., Bishop-Coadjutor of Southern Ohio, at the Joint Session on Missions during the General Convention in St. Louis, October 25, 1916.*

ALL the appointed speakers at these joint sessions on Missions except myself have been missionary bishops, but I wish to emphasize the fact that the territory which I represent is essentially missionary and presents one of the most strategic missionary fields for the Church.

The Central West is the heart of the American Continent. It holds in its bosom the bodies of the original inhabitants, the mound builders; the body of the first American, Abraham Lincoln, and is daily leading into the responsibilities of citizenship, multitudes coming here from every kindred and nation. According to the judgment of President Butler, of Columbia University, and of Dr. Charles Eliot, President Emeritus of Harvard, the Central West is where the typical American is found. With an unquenchable idealism, and faith in the promise of American life made by God to our forefathers, they believe with all their souls in the great future for this country, to be entered into not automatically, but by the right arm of personal responsibility and effort. It is a significant fact to remember that since the Civil War, those great leaders and statesmen who have contributed largely toward the moulding of the ideals of the nation, have come from this territory of the Central West.

Here also you find a people with a passion for education finding expression in the establishment by the State of the great universities, which send forth a mighty host of young men and women mentally and physically prepared to take up the duties of citizenship and to make their contributions to the unsolved problem of democracy.

The states of the Central West were business ventures, cradled in utility and though to-day they possess untold wealth and property, there is probably no place in the country where it is more difficult to raise money for educational, philanthropic and religious purposes. The wealth has been earned by thrift and hard work. It has not been won by speculation or inherited from the past, and because earned with difficulty, the people part with it in the same manner. This fact seems to be known in the Church at large, for when the missionary bishops appeal for money they generally skip the whole Central West and go east of the Alleghany Mountains. They may obtain by this appeal money for their work, but we have lost the missionary enthusiasm and inspiration which they could have brought us. Because of this strategic position of the Central West, the heart of America, it presents an unparalleled opportunity for the missionary work of the Church.

I have been asked to speak of the needs and conditions of the Central West. Let me mention the conditions first, for only by the understanding of these can we behold the needs.

*I. The Conditions of the Central West*

The Central West knew no Colonial Church. It was not until after the Revolutionary War in 1807 that James Kilbourne, a deacon of the Church, came to Ohio with the Scioto Land Company, founded the town of Worthington, and organized the first parish west of the Alleghany Mountains. Later came Philander Chase who tirelessly ministered to the scattered communicants of the Church in Ohio, became its first bishop and founded Kenyon College, the only Church college in the whole Central West.

It was the successor of Chase, Bishop McIlvaine, who preached the sermon at the General Convention of the Church in 1835, in Philadelphia, which awoke the Church to her missionary responsibility for this part of the continent. The Church realized herself to be a missionary organization, responsible as a whole for the carrying of the Gospel. Then the great procession of missionary pioneers went forth. Bishop Kemper and Lloyd Breck from over the mountains entered the wilderness of the Northwest and founded Nashotah. Bishops Whipple and Hare passed through to take up their work with the Indians and built Faribault and Seabury. Later came Bishops Tuttle and Talbot. Through the work of these great pioneers the Church throughout this vast territory was known and respected. "The wilderness, and the solitary place, was glad for them."

After the first missionaries had passed through, the Church on the other side of the Alleghanies became involved in controversy and internal dissension. Missionary activity stopped and while the Church slept, down the Ohio River, across the mountains, along the shores of the Great Lakes, came the pioneer preachers of the Methodist, Baptist and Presbyterian Communions. They were noble and God-fearing men and it is due to their self-sacrificing efforts that this whole territory was saved from paganism. Then when the Church east of the Alleghanies again awoke to her responsibility, the Church which had been a pioneer in this territory was considered an alien. It was occupied by other Christian Communions. Then was heard the romantic missionary appeal of the far west, and appropriations for its maintenance were made accordingly.

Now note the irony of history. The state of Ohio, in which the first parish west of the Alleghanies was organized, is now the greatest Methodist state in the Union. The city in which the first diocese was organized is now the greatest Methodist city in the world. Bishop McIlvaine, the successor of Chase, whose message awoke the Church to her missionary responsibility, was compelled to say to the Church people in Eastern Ohio: "I have no money or men to give you. All my appeals have been in vain. You will have to identify yourselves with the religious bodies of your community." So that to-day many of the largest Methodist and Presbyterian churches in Eastern Ohio were founded by communicants of the Church, but their grand-children and great-grand-children have grown up to hate their mother. The result of these conditions is:

(A) *The Church Is Numerically Weak*—The Church in the Central West is numerically weak. The ratio of communicants to the population in the Province of New England is 1 to 44. In the Province of New York and New Jersey it is 1 to 45. In the Province of Washington, 1 to 60. Cross the Alleghanies, and in the Province of the Mid-West the ratio is 1 to 138. In this Province and in the dioceses of Quincy and Springfield, the ratio is 1 to 560.



In the Province of the Northwest it is 1 to 135; in the Southwest Province, 1 to 278.

When you recall that the average ratio through the Church is 1 to 99, the numerical weakness of the Church in the Central West is evident.

(B) *The Church Is Misunderstood*—The Church in the central west is misunderstood, disliked and hated. Let me illustrate this concretely, and what I say is of conditions in cities of less than 100,000 inhabitants.

Here, for example, is a city of 8,000 inhabitants. In it we have one church. An emotional revivalist comes to the city. He begins his six weeks' campaign of meetings in the tabernacle. Our own Church refuses to identify herself with the campaign or close its doors and deprive her people of their religious privileges. Therefore we are considered by the community as not Christian. We refuse to condemn without qualification all amusements and recreation such as dancing, card playing, the theater, and smoking. Therefore we are considered not religious. We refuse to identify the Church with the Prohibition movement, which in the central states is largely political, and to have our church placarded with large campaign signs. Therefore we are regarded as a Church which is on the side of the liquor interests.

We do not as a rule exchange pulpits with the other ministers in the community, and because the interior of our church is somewhat similar to that of the Roman Catholic Communion, we are suspected of being Roman Catholics in disguise.

All these facts and influences place us naturally in a position of splendid isolation in the community. In such conditions it takes thirty per cent more effort and consecration to get results than in the conditions existing in the east. The men, however, who are doing the work in the Central West understand loneliness, persecution and discouragement. They have not the advantages or the external comforts and privileges which exist elsewhere. Were these clergy in a missionary district their name, picture and work would be kept before the whole Church by articles in *THE SPIRIT OF MISSIONS*. But in the central west they are somewhat buried from the sight of the Church at large. They are not here in this convention, so cannot speak for themselves, but I want to tell you what splendid, humble, noble men you have working in obscure places for the Kingdom of God through His Church, and all honor to them in their work in which by the Grace of God they are learning to "walk and not faint." These conditions, such opposition, spell opportunity.

## II. *The Needs*

These conditions of the heart of the Central West created by the past, create the present needs.

The first need grows out of individualism in religion which finds its typical expression in the emotional revival. I doubt if there is any place in the country where the emotional revival is more prevalent than in the Central West. I do not pretend to say what this has done for Pittsburgh, Philadelphia, Baltimore, or what it may do for Boston, but I know what the emotional revival has done for the Central West, and when I speak of it, I have not any one evangelist in mind. I mean the whole system as it finds expression everywhere, and I speak out of years of personal investigation of this matter in various states.

I know that any form of religion which comes to a community in the name of the crucified Christ which has the stamp of irreverence, commercialism,

sensation, appeal to self-interest, and an Old Testament theology, does not bear the marks of the Lord Jesus who had not where to lay His head, who for our sakes became poor, who took the form of a servant, and gave His life for us. I know that this form of religion is powerless to develop and build up American citizenship in reverence for God and in the development of that passion for righteousness, that service to the needs of others which contributes to the fundamental truths upon which this republic can safely rest. I know that in many instances people have been morally strengthened by such revivals, but from a larger point of view, the general effect has been that, after the excitement, noise and tumult has ceased, it has left the people deaf to the still small voice and burned out their religious emotions.

This is confirmed by the unprejudiced statement of the recent rural life surveys of Ohio, parts of Indiana and Illinois, Missouri and Kansas, where in explaining the cause of the decay of the rural Church and the religious life of the community, there is unanimous testimony that one of the causes contributing to this condition is the emotional revival as a substitute for personal service.

(A) *The Social Gospel*—The failure of individualism in religion creates the need for the social gospel. The need of presenting the Church as an institution which comes not to save itself, but to serve the community, to consecrate the whole of man's life with all his legitimate instincts; which comes to make an appeal not to self-interest; "save yourself from Hell," but an appeal to service, to lose yourself in the service of others, and so find your true life in relation to God and Man.

It is a message which puts first, not the Atonement which is concerned with individual salvation, but the Incarnation which is first historically and in personal experience. It is founded on the law of personal service, and because the Church has always emphasized the Incarnation as the basis of her message and believes with all her soul in the social gospel, this failure of the individualism of religion in the Central West gives her an unparalleled opportunity for giving the message that is needed. Many communities are over-churched, but as long as the ratio throughout the country is forty per cent of the inhabitants in organized Christianity and sixty per cent outside of it, and so long as in most of the counties of the Central West from fifty to seventy per cent of the people are not identified with any form of Christianity, here is an open door for our Church to enter.

(B) *The Educational Conception of the Christian Life*—I stated that one characteristic of the people of the Central West was the passion for education finding expression in the establishment of the state universities in which great multitudes of students are being trained for citizenship. This fact presents to us the opportunity of making a point of contact with this passion for education in the minds of the people, and gives us the privilege of explaining, in making real the educational conception of Christianity and the teaching function of the Church. Tired of exhortation, the people are eager and desirous to enter into that normal conception of the development of the Christian life expressed in the Prayer Book and in the sacramental teaching of the Church. The problem of the college and the attempt to influence the student life is so great that the Church in the central west is unable to do it alone. The General Board of Religious Education has certain definite plans in view and has promised aid, and therefore I will not enter upon this subject.

It is natural that the parishes and missions in this large territory should many of them be separated by long distances, and, because of their isolation,



find it difficult to realize the large organic life of the Church of which they are an integral part. Naturally, they consider themselves isolated, unrelated units of a big organization. There is no better method of correcting this difficulty than by the circulation in the homes of the people of information and religious literature to give them a vision of the work of the Church as a whole. We have not yet half used our opportunity for the dissemination of literature in this territory, and we do need most supremely a Church newspaper which people can read and be made to feel their share in a large National Church. The total circulation of *The Churchman*, *Living Church* and *Southern Churchman* is only about forty-five thousand, and we boast of a communicant list of a million, but when you remember that from sixty to seventy per cent. of the Church people in the Central West are wage earners, who do not have check books, they are naturally unwilling to pay \$3.50 or \$2.50 a year for a Church paper. This problem is so large and important in the light of making a point of contact, with the educational mental attitude of the people, that some method should be devised whereby a Church paper for \$1 or \$1.50 a year might be printed for wide circulation.

If the Methodist and Presbyterian churches have felt the importance of this and meet it by providing a paper which I find in practically every one of their homes, certainly our own Church can and ought to, in the interest of developing the religious life of our people, make such a paper possible.

(C) *The Consecration of Patriotism*—I stated also that in the Central West you find the typical American with a passionate love for his country, her ideals and unlimited future. This presents another point of contact with the people.

Patriotism is too holy, sacred an instinct to become the tool of politicians. It is too divine to be diverted into expressions of selfishness and greed. Patriotism must be consecrated by religion. This is the great function of the Church. I do not believe that any man can do his best work in the Church unless he is an American citizen, unless, forsaking all other allegiance, he gives himself completely to both Church and nation and in his loyalty to the Church he is contributing to those forces which develop and strengthen national life. As he goes about his work he should feel that he is bringing to bear upon the community those forces which strengthen the Nation. We have heard a great deal of the separation of Church and State, a separation guaranteed by the constitution, but with this has gone the popular idea that because of the separation, the Church has nothing to do with patriotism, politics or government, that the Church as an institution exists for making individual people good, but not in any special way related to national life and problems.

There is also a widespread idea that our own Church is a branch of the Church of England and governed by the Archbishop of Canterbury. She is not yet considered a National Church. The time has come to assert the inseparable relation between the Church and the Nation; that the Church is the soul of the Nation; that her government is weak unless strengthened by those forces which come from religion; that knowledge and education is not power, nay dangerous unless it is in the hands of people of character, and character is the product of religion. In other words, we must give the definite truth that religion is essential to the best patriotism and the Church essential to developing that which makes national life strong and pure.

One concrete method of symbolizing this truth is to place the American flag in the chancel of the Church and, at least on great occasions, have the flag follow the cross in the processions of the public worship of the Church. I am

glad to say that in practically every parish and mission of Southern Ohio, the American flag is in the chancel or you may find it following the cross up the aisle in the procession. I wish I had the time to tell you of the tremendous impression that this symbolic teaching has made. We are regarded now as an American Church with a definite message to the American people and holding patriotism to be of no value unless consecrated by religious motives.

Can you not see how important it is that the heart of the American continent be won for Christ and His Church? If the heart is right there will be some hope that there may be circulated through the body politic, influence and powers which will purify and strengthen the lives of the American people and help us as a Nation to fulfill the promise of God, made to our forefathers.

The conditions of the Church in Central West are: we are numerically weak, we are misunderstood and hated. These facts create our opportunity. We are to take the failure of individualism in religion as our opportunity for preaching the social Gospel; the passion for education as our opportunity for making a point of contact with this by the educational conception of Christianity. The deep patriotism of the people is to be met by consecrating it to the purpose for which it was created.

Thus we are to capitalize the needs, and so use them and answer them for the sake of a better America and for the advancement of the Kingdom of God.

I wish I could impress upon you how deep is the personal conviction I have upon this subject. I am not the product of the central west. All my past pulls me to the east. By birth, by education, by tradition of family for generations, all that is sacred is rooted in the east. Not until nine years ago had I been further west than central New York. But since I have come here I have seen a great vision, and with one life to live, one life to give, I am glad to give it completely to answer the needs of the Central West, through the Church in which God has called me to serve.

## ANKING HIGH SCHOOL

*By James H. Pott*

ANKING is not easy to locate on the map, but this is only because it is not a treaty port. It is on the Yangtse and about half way between Shanghai and Hankow. There is but little trade in this city of nearly 100,000 inhabitants, the chief reason being that the city is not yet "opened." People have been talking for at least ten years about opening Anking as a treaty port, and the conclusion one reaches is that there must be a good deal to say on the subject. But Anking, being the capital of Anhwei, is a center for officials of both Young China and Old, em-

ployed as well as retired. And too, St. Paul's, where we have one hundred boys—all boarders—is in Anking.

The city wall runs along the north side of the school buildings so that we are actually in the city itself. While experiencing none of the inconveniences of living outside the city gates, we are at the same time as far removed from city hustle and bustle as if we were in the country. The spacious grounds to the south of the buildings are used for athletic purposes: there are several tennis courts and two football fields. The main building is built and equipped to ac-





THE MAIN BUILDING OF ST. JAMES' SCHOOL, ANKING

*This picture was taken from the athletic field at the time of what was called the "three-cornered meet," participated in by the three high schools of the diocese. The blurred portion of the foreground evidently indicates the athletes at work*

commodate a number, the size of which varies in proportion to the need to be satisfied. But this statement requires elucidation. First, the boys cannot sleep in separate rooms, and second, they cannot sit at individual desks. The whole top floor of the main building is used as a sleeping room, and into it we crowd as many beds as possible, taking heed that we do not stretch too far laws of hygiene with regard to fresh air. No less than eighty boys sleep in this room, at one end of which I have a bedroom and a study. Another and a smaller room on the second floor of the small building just behind is the other dormitory. The little fellows, to the number of twenty or therea-

bouts, sleep here, and two prefects, older boys, are placed in charge to see that they do only that for which the place is intended. In the seven classrooms and the assembly room we have long desks and benches, each seating just so many as can be conveniently crowded together. The future health inspector will surely "jump" on us for this. I think he would have more to say about desks than bedrooms.

Life in the school is in many ways like that to be found in a preparatory school at home. Imagine it to be a day in winter. There is the same rising bell at 6:30, known the world over and addressed in none too gentle tones. Procrastination over the matter of

getting up until it is almost too late, but seldom quite, is no new thing with the Chinese boys. But setting-up exercises at 7 on this cold and frosty morning wakes them up and then they are "right" for the rest of the day. At 7:45 the bell is again rung, and as it is breakfast that calls, you may be sure no one lags behind.

The next bell at 8:20 summons all to morning prayers. Roll is called by the prefect on duty for the day and then they march down the path to our beautiful little chapel, a distance of about one hundred yards. There are twenty boys in the choir, and it should be said of them that they sing well for Chinese boys. The singing is all in unison, but as all sing, the effect is good. The service is over in twenty-five minutes and at 9 the bell is rung again, sending them all to their classes.

The morning is devoted to the study of English and English subjects, while the greater part of the afternoon is spent on Chinese. Needless to say, less enthusiasm is manifested over the latter. The course of study in each department, Western and Chinese, covers a period of eight years. Our graduates are admitted on certificate in the freshman classes of both St. John's and Boone Universities, where an increasing number go to prepare themselves for the professions. Others seek employment in some business concern where they can use to advantage their knowledge of English.

Taking for granted that lunch is partaken of in the middle of the day, and that the 4 o'clock dismiss bell is already rung, we turn to the playground. There are sure to be a couple of football games on, and as was anticipated, in only a few minutes the grounds are literally studded here and there with players in their class uniforms. They play with the same spirit and vim as do boys at home, for "to boot the pig-skin" is something they all take a particular delight in. In the recent

"Three-Cornered Athletic Meet" when each of the three high schools of the diocese represented a "corner," St. Paul's took all the honors. On alternate days military drill for a half hour precedes play.

At 5:30 the bell is rung for the boys to get ready for supper, and at 6 they are all at their evening meal. All gather in the assembly room for prayers at 7, immediately after which there is a "prep." While the prefects are privileged to prepare their lessons in their own classroom, the others, studying under the supervision of a teacher, remain in the assembly room. Opportunity for social service is given the older boys in that permission is granted to two boys each night to leave "prep" to teach in the class conducted for servants, held in the building every evening from 8 to 9. This has been worked throughout the past year with great success.

In size we compare very unfavorably with the many government schools of the city, but to carry the comparison no farther would be misleading. The striving of the several schools to emulate St. Paul's is frequently made apparent in ways the telling of which lack of space forbids.

At present the opportunity to study English is sought everywhere in China. It cannot be denied that a great many boys come to us for this, and this alone. It is no exaggeration to say that the ability to use English intelligently is synonymous with success. Under these circumstances, to relinquish that which is highest, and to stoop to the task of supplying that for which the public clamors, becomes a temptation. But it is our aim to put before the pupil the ideal of becoming a good Christian man, and if, while adhering to this as his ideal, he should acquire a knowledge of English sufficient for commercial purposes, so much the better.



# THE CONSECRATION OF BISHOP BURLESON

*By John W. Wood*

FOR the second time the Board of Missions has given one of its officers to be a bishop in South Dakota. Forty-four years ago Rev. William Hobart Hare, the Board's foreign secretary, was consecrated as the first bishop and sent especially to evangelize the Dakota Indians and to rally and organize the few scattered white people of South Dakota territory. The record of his thirty-six years of apostolic ministry forms one of the brightest pages in the Church's annals.

On December 14 Rev. Hugh Latimer Burleson, S.T.D., editorial secretary of the Board of Missions, was consecrated as the fourth Bishop of South Dakota.

The service was one of the most impressive ever held in New York's great cathedral. The Presiding Bishop came from St. Louis to be the consecrator, associating with himself as co-consecrators the Bishop of New York and the Bishop of Minnesota, with whom Dr. Burleson served in North Dakota. In the person of the nineteen other bishops present every Province in the Church except the Province of the Pacific was represented. About 100 other clergymen were in the long procession which marched out from the south choir aisle up the center aisle and so into the spacious choir of the cathedral. The bishop-elect was attended by two of his brothers, Rev. Allan L. Burleson, of Mexico City, and Rev. John K. Burleson, D.D., of Rochester.

In his sermon based on II. Samuel 10:12, Bishop Lloyd urged the need of patriotism for the Kingdom of God and faith in the Kingdom's King, on the part of the sending Church as well as on the part of the bishop who is sent. The Church's Mission lays upon

her the obligation not merely to accept responsibility passively but to run to meet it. In order that she may discharge that responsibility she must "know what her resources are, she must dispose her forces according to her best wisdom, she must go to her task with perfect security leaving the issue with her Head. Once adopted as her policy, this will promptly demonstrate to the Church that her resources are abundantly adequate, and that multitudes of whom just now she was afraid, supposing them to be on the side of her enemies, have only been waiting for the messenger who would tell them what to do and show them the way to walk in."

Certain practical steps would be necessary. "Each diocese must be organized for the purpose of making its whole strength available for the Mission committed to the Church. This means nothing less than that every parish and mission station shall be so thoroughly organized that each individual shall be accounted for. In other words, the priest in charge must know whether every man, woman and child is helping, and if not, why not? And this, not for themselves, but 'for our people and for the cities of our God.'

"The next step would be that in every place the health of the Body should be safeguarded and made vigorous by frequent Eucharists, by prayers and acts of devotion; by teaching the people the essential faith and the reason why the Revelation was intrusted to the Church. In truth this should run with the other, since even the best and wisest disposition of the Church's forces would not profit unless her spiritual health were first assured. When every member of the Body of Christ has been made able by

the Holy Ghost to realize that the issues of civilization, as well as having part in the glory that shall be revealed, depend on the fidelity of each one in the task committed to all of us as one, then the rest will take care of itself."

So far as the will to do it is concerned, this may be said to be true already, but, said Bishop Lloyd, "the picture brought before our eyes by this solemn service which brings us together today shows the very opposite to be true in practice.

"Ideally the consecration of a bishop in the Church of God is a momentous human progress. It is the act of the whole Church by which she thrusts forth into a selected city or country the witness of the Resurrection, in order that the Risen Christ may be held up before the people; as the revelation of the truth about human nature; as the sure promise of what the future holds for society; as the model after which each man's life, and therefore the life of the nation is to be patterned.

"The bishop sent represents ideally the whole strength of the whole Church released for service in his diocese. His acts will be guarded by the prayers and faith of the whole Body. His burden will be borne by the strength of the whole Body. He will have at his command for the performance of his task, the resources of the whole Body. His success will be the Church's glory. His anxieties and distresses will be the suffering of the whole Church. If such a point of view were practical, even in the thought of the Church, then the bishop sent would go with the consciousness that no obstacle could be so great but that in the strength of the Church it could be easily overcome.

"As a matter of fact, what does experience teach? The Bishop goes alone; to bear the burden alone; to struggle alone; as though the task confronting him were a personal venture in which himself alone is involved.

And this spirit pervades the whole work of the Church. The priest in his parish stands alone, carrying his burden alone, and easily follows the line of least resistance, and works solely for his parish. The layman naturally follows the example set him and devotes himself to that which concerns himself. Thus all idea of the corporate life of the Church is lost sight of, the Church's power is wasted and the people look elsewhere for guidance. Why cannot we realize that the Church, which is the only real expression of democracy, has the high privilege of demonstrating for society what society would be like if all believed that St. Paul took counsel of common sense when he warned men that if one suffer all will suffer, and that caring for the welfare of the least is the best interest of all, just because all are members of one Body.

"Today presents a great opportunity if we can receive it. A man will be consecrated to the office of a bishop who by his tradition and training should be exceptionally fit for the high trust committed to him. His father went into the West to practice law, only to find that he had no time for lesser matters while the Church was without a witness in that rapidly growing country. Driven by his patriotism as well as by his knowledge of the relative importance of things, he gave himself to the priesthood, with such single-mindedness that he had the honor of making five sons able to discriminate between values and to put a right emphasis on their life. All gave themselves to the service of men in the priest's office. This one of them who is to be consecrated to the office of bishop, has had singular opportunity for gaining knowledge of the Church's growth and work in the various posts at which he has served. Now in obedience to the Church's call, he has laid down work in an office where he was competent, to go stand in the Church's name and to lead the Church's work-



ers, and to administer the Church's business in the great state of South Dakota. The burden that will press on him will be unusually heavy just because his opportunities to serve the nation through the Church will be exceptionally great. Is it not a rare chance to test the Church's theory and to find out what results would follow if we should try to reduce it to practice? There are enough here assembled to put to the test the method described in our text. Suppose all the dioceses represented here should agree to marshal all the resources, spiritual and material, at their command, with the single purpose of disposing these effectively for the King's business. Suppose each priest in each parish were desperately in earnest to become able to play the man for our country and for the cities of our God. There is no question as to what the result would be in the dioceses represented in this cathedral today. And the sound of it would be heard throughout the land, and men and women would learn the real value of life and shake themselves free from the poor things that distress them and give themselves to the service of their brethren in order that the nation may be strong to meet the new day now dawning, and the beautiful task that day will bring with it."

Speaking directly to the bishop-elect, the preacher said: "Go to your work conscious that you as a member of the Body may of right expect to be sustained by the whole Body's strength and faith and prayers. Refuse to know the easy way of self-interest and be zealous for the welfare of the whole Body. Be very courageous in the work committed to you, never forgetting that the nation's character depends upon the Church's fidelity. Remember the words of the Lord Jesus Christ when he said it is more blessed to give than to receive. Be gentle, knowing that love is invincible. Be patient, bearing in mind that He also

endured. Be serene, assured that He is faithful who promised. So shall you bring blessing to the people and tempt the Church to a whole-hearted zeal and enthusiasm for the mission on whose fulfilment His coming waits."

At the close of the sermon, the service proceeded with simple dignity through the reading of the testimonials, the promise of conformity, the litany and the examination, and culminated in the act of consecration and in the celebration of the Holy Communion.

Bishop Burleson was educated at Racine College and the General Theological Seminary. He served in curacies at the Church of the Holy Communion, New York, and St. Luke's Church, Rochester. For four years he was rector of St. Mark's Church, Waupaca, Wis., and for nearly ten years was dean of Gethsemane Cathedral, Fargo, N. D. In 1906 and 1907 he spent several months at the Church Missions House assisting the staff during the absence of the General Secretary of the Board of Missions on his visit to the Far East. Returning to the Church Missions House in 1909 as Assistant Secretary, Bishop Burleson later became Editorial Secretary in charge of the publications of the Board. In 1911 he wrote "The Conquest of the Continent," one of the most widely used missionary text books ever published by the Board of Missions. It is still by far the most interesting and comprehensive history of the development of the Church's domestic missionary work.

South Dakota is one of the largest missionary districts of the Church so far as the number of its congregations is concerned. At present there are more than 160 parishes and missions, of which fully 100 are away from the railroad. Visitations therefore require a large amount of travel by motor and wagon.



WILLIAMS COTTAGE, THE WIDELY-LOVING ORPHANAGE

## “THE WIDELY-LOVING SOCIETY”

*By J. Kobashi*

“The Widely-Loving Society” is a child of the Japanese Church, and the atmosphere which surrounds it is that which the Church produces. While not an institution of this Church in the sense of receiving its support through the Board of Missions, it is in every way entitled to the interest and aid of Church people.

THE philanthropic institution known in Japan as “The Widely-Loving Society” was established in 1890 by K. Kobashi, my elder brother, who was one of the earliest members of the Protestant Episcopal Church in our country. After his conversion to Christianity, the Catholic faith grew in him so strongly, so efficiently, that he came to offer not only his soul, but his whole life and entire property to the service of God. His work, however, was not official, but as a layman to serve children, in particular to look after the fatherless and orphans. His fundamental idea nevertheless was not merely to constitute an institution for the children as a social welfare movement, but to bring them to the arms of Our Lord, providing

proper help and adequate environment.

At first he opened his own house to the children, as many as it could hold, and offered his farm for their activities, and took care of them as his own children as to their education and training. Thus the children became members of his Christian home and children of Our Father. After four years of his devoted work with the desire always to develop it into a larger organized Christian community, he passed to the eternal blessed place, leaving his noble work to his successor.

The course of this infant society was not always favorable. Through much suffering and struggle, however, it gradually grew. In 1899 benevolent gifts of Americans as well as Japa-



nese enabled us to secure a good-sized farm about two miles from Osaka, one of the largest cities in Japan. Since then they have ceaselessly "lengthened their cords and strengthened their stakes," until the institution appears like a little Christian village, gathering Christian people around about it, and the entire community daily gathers for morning and evening prayer.

During the last twenty-five years our work, if not significant in comparison with larger institutions of this country, has brought in 600 children, among whom we are now responsible for 200. The rest of them were sent out in the world as the following list exhibits their present vocations: Teachers, 5; priests, 5; nurses, 6; government officers, 10; veterinarians, 2; military officers, 3; business men, 70; farmers, 60; photographers, 3; sent back to relatives, 186.

Our original scope was to give primary education in a Christian atmosphere, and to send the children into the world as good citizens of society as well as faithful members of the Church. After many years' experience, however, we have come to realize that our education does not sufficiently meet the demands of society, as to proper training for the conditions of

its modern industrial age. Many of those who have been in our institutions, having had difficulty in obtaining an adequate position, fell into the dark abyss of idleness, where they met with serious temptations and evils. In consequence, our essential aim—to save their souls—unhappily often failed to gather its final fruits. In short, in order to secure their future, we ought to furnish them proper industrial education, such as manual training, cooking and sewing, as armour for the battle of life.

To meet this demand we are forced to expand our institution, in spite of the fact that our financial condition at present is not suitable for it. We need \$10,000. I came to this country for its contributions. Since our Society has been consecrated to the Divine service many Americans have been its helpers, benefactors and good friends. We know we can find still more friends in this country. "The Widely-Loving Society" is looking to its friends and to Churchmen in every part of the world for help, for it is not a private enterprise, nor a mere social welfare movement; it is neither national nor racial, but belongs to the Universal Catholic Church, and to Jesus Christ, Our Lord.



LITTLE ORPHANS AT NIGHT



THE FAMILY OF THE REV. MR. YANAGIHARA

*The father and mother are in the centre. His nine brothers and sisters, their wives, husbands and children, make up the rest of the group. Mr. Yanagihara himself is seen in clerical garb between his father and mother*

## HOW I BECAME A MINISTER

*By the Rev. Sadajiro Yanagihara*

The author is the rector of St. John's Church, Osaka, Japan. The following paper was written by him to deliver at a missionary meeting. It contains so many interesting sidelights on Christian life in Japan that we believe it will be appreciated by the readers of THE SPIRIT OF MISSIONS.

I AM going to speak to you about my personal history, how I became a minister. To describe my personal history I have to explain something about my own family. It was about twenty-five years ago that my parents became Christians. Before that time the religion of my family had been Buddhism, generation after generation. They belonged to Shin sect, which is the most popular sect in Japanese Buddhism. I have heard that some of my ancestors were very earnest Buddhist believers, and one of them built a big temple with his own money. My grandfather him-

self was an enthusiastic Buddhist. My father was rather diffident to any religion in his earlier years although his father was such a faithful Buddhist. But he was led to think about religious problems about twenty-five years ago. My father is a man of action, so he wanted such a religion as would give him vital power in the struggle of life. My grandfather was a rather quiet and meditative man. His disposition was naturally adapted to Buddhism. But to my father's mind my grandfather's religion was not exactly the one which he wanted. This dissatisfaction with his father's re-



ligion led him to study Christianity, although it was a time when people as a whole were very hostile to Christianity. Studying Christianity he found in it a great source of life, and at last he became a Christian, with his whole family.

Christianity gave him a new ideal and a new standard of life. After he became a Christian it was a great problem with him to decide what was the best way to serve God Who redeemed us through Christ. Finally he came to the conclusion that it might be the best way to serve God to train one of his children as a minister, because a minister's work is the direct teaching of Christian truth. And again, he thought, the other members of the family might help the work of the ministry financially or spiritually, whatever their occupations might be. Furthermore he thought that we, Japanese Christians, had been led to this religion through great efforts of the foreign missionaries, and that it must be our responsibility to have the native clergymen, so that they can accomplish the noble work which was started by the foreigners. From that time on his prayer to God was always: "Give us a minister from among our sons."

Very soon after that he began to feel that I was the fittest of his sons to be a minister; but he did not definitely decide about the matter until I was eight years old, when I broke my arm. I was playing with my brothers, climbing up on a high frame which is used for drying clothes. When I missed my foot-hold and fell down on the ground, to my family's dismay my arm was broken. I was hastily brought to a doctor who set my bone and bound up my arm in a bandage, saying: "You must not take off this bandage for three weeks."

I have quite a number of brothers and sisters—in fact I have nine brothers and sisters altogether. But every one of us is the dearest to my parents, and the suffering of any one

of us gives great distress to my parents. They suffered with my broken arm much more than I, because of their parental love. They prayed often for me in this trouble. Suddenly an idea which had been in my father's mind quite a long time, flashed out clearly. "Isn't God telling us through this trouble that this boy should be a minister?" This accident of breaking my arm might be thought to be just an accident or a chance. But my father's faith interpreted it in terms of God's Providence. He thought this must have been God's revelation. Then he asked me, "Are you willing to become a minister when you grow up?" He told me many glorious aspects of the work of the ministry. An eight-year-old boy does not decide about his future work unless his parents or teachers recommend some special work. My father's explanation about the ministry made me feel that it was the most glorious work in the world. I answered, "Yes, surely I will be a minister when I grow up." Then he proposed to the whole family that since I was willing to be a minister, all the rest of the family should help my work of holy ministry financially and spiritually. Thus all of us would be serving God directly, whether we were engineers, merchants or doctors. We all agreed with father's plan. With great rejoicing my father and the others knelt and prayed to God to bless our plan and grant its fulfilment. My father said that we should have an annual celebration to remind us of this fact, and also to pray God for the success of our plan. We have this celebration every year on the 29th of June, the day I broke my arm.

This was what led me eventually to become a minister. I must say, however, that I was strongly tempted in my high school days not to do this after all. It is a simple matter for an eight-year-old boy to choose a profession, but it is harder for a fifteen-year-

old boy to stick to his earlier decision. First, there was the materialistic tendency in Japanese society. The last fifty years in Japan especially have been a strongly materialistic age. During this period the material progress of the nation has really been wonderful. It is not strange that every young man's mind was attracted toward materialistic pursuits and did not care about purely spiritual work. Again, Christian ministers were not so much respected in my childhood, because hostility to Christianity still prevailed to a certain extent. Some people thought the theological seminary was the place where boys who had not enough money to study, might go and get their education, being assisted financially by the school. This great materialistic tendency much discouraged my ambition to be a minister, which I had heard from my father to be the most glorious work in the world.

My second temptation came from my special abilities. I did rather well in my study of mathematics. I always got the best marks in the class and my teachers thought I ought to be a mathematician, or an engineer, or something of the sort. When I graduated from high school—in Japan it is called middle school—my teacher of mathematics kindly talked with me three times and advised me to take up a line of work in which my ability in mathematics would help my success. Here I met a great temptation. But I may say that even in this temptation I could feel God's calling to the holy ministry was stronger than anything else, in spite of my special ability in another line. To my mind it seemed God had appointed me to be a minister many years ago. St. Paul in the Epistle to the Galatians described God as the One Who separated him from his mother's womb, and called him by His grace. I felt this was true to a certain extent in my life.

Thus being firmly resolved to be a minister, I thought I had better enter the Imperial University for my preparation, because this has the highest standing in scholarship among all our Japanese universities or colleges. I may say that I am the first clergyman of our Church to come from the Imperial University. After I graduated from university, I studied by myself for my canonical examinations. Last year I took them and was ordained on the 29th of June, which is my memorial day. At the same time I was called to St. John's Church, Osaka. But my Church people agreed that I should come to this country to finish up my study in theology, and I came to Cambridge last September.

I feel very happy to say that the expense of my coming and studying here is sustained largely by my family, in fulfilment of their promise made so many years ago when most of us were children. I am very grateful to God that He called me to this holy work through the steady sympathetic help of my family. I am glad also to think that God appointed me to be a minister in such a time, when Christianity is the only religion which has the power to save the Japanese people.

**A**N increasing number of intending missionaries and those on furlough are taking advantage of the courses in missionary preparation offered by the Union Theological College and Columbia University, New York. Some idea may be gained of the comprehensive character of these courses when it is noted that they range all the way from a general view of the problems of missionary education and the history of missions down to cookery for social workers. Pamphlets containing specific information may be obtained from the secretary of Columbia University and the Registrar of Union Theological Seminary, Broadway and 120th Street, New York City.



## RECENT RECRUITS FOR THE MISSION FIELD

**A** GAIN we introduce to the readers of *THE SPIRIT OF MISSIONS* a number of those who, as our chosen representatives, are preaching among the peoples of the earth the Gospel "as this Church hath received the same." Nothing brings a more intimate sense of relationship in an enterprise than some knowledge of the individuals who are conducting it. It is good, both for us and for our foreign missionaries, that their names and faces should be in some measure familiar to the Church at home. Therefore *THE SPIRIT OF MISSIONS*, from time to time, tells briefly of those who have recently gone to work, and gives their likenesses where it is possible to do so.

### *Alaska*

To all intents and purposes Alaska, although a part of the United States territory, is foreign missionary ground. Indeed the work is perhaps more trying, and its demands more exacting than that of many foreign mission fields.

The Rev. W. A. Thomas, who goes to reinforce Bishop Rowe's meagre staff of clergy, was born and reared in the Presbyterian Church, but was confirmed in 1907. He is a native of Ohio, a graduate of Kenyon College and Bexley Divinity School. He has been for more than two years in the ministry, serving as a missionary in the diocese of Ohio. At the time of his appointment to Alaska he was the rector of Christ Church, Xenia. A devoted and conscientious missionary, he did the work nearest to his hand, but always cherished the ambition to be at one of the outposts. There is every indication that he is admirably fitted for the pioneer work of Alaska, where real men count.

Bishop Rowe once said he had difficulty in getting men for his work, but he had been blessed with some of the best women the Church ever produced.

Again women are noticeably in the majority among the new workers in Alaska. Miss Harriet M. Bedell is already well-known to the readers of *THE SPIRIT OF MISSIONS*, because of her devoted work at Whirlwind, Oklahoma, where she won for herself a warm place in the affections of the Indians. For many years she worked single-handed, but with the recent coming of fellow-helpers she felt at liberty to offer for a more distant field. Bishop Rowe was glad to have the services of one so well tried and experienced in pioneer conditions. Miss Bedell is stationed at Nenana.

Miss Bessie B. Blacknall has also gone to the school at Nenana as the helper of Miss Wright. She was trained in the Philadelphia school under Deaconess Carter, and



REV. A. W. THOMAS  
*Alaska*



DEACONESS  
E. J. RIDGEWAY  
*Alaska*



BESSIE B. BLACKNELL  
*Alaska*



ANNA G. STERNE  
*Alaska*

was appointed in April as a United Offering Missionary.

Deaconess E. J. Ridgeway goes to Allakaket, on the Arctic Circle, to take the place of Deaconess Mills, who has come out on sick leave. She seems to have had unusual training for such a post. Born in Philadelphia, she moved to Nebraska as a child. She was brought up in the Church, amid the surroundings of western life. She has had the advantage of a course at the Philadelphia training school under Deaconess Carter, who was the mother of the Allakaket mission, and who believes that Miss Ridgeway has special qualifications for carrying on the work there.

Miss Anna G. Sterne is assigned to our oldest mission, at Anvik, to assist Dr. Chapman in the work there. For some time it has been urged that another worker should be appointed to this post, and the recent reconstruction of the buildings makes the enlargement and strengthening of the work possible. Miss Sterne is a native of the Middle West, educated in the schools of Illinois, and has had some years of experience as a teacher. In October, 1914, she went to the Philadelphia Training School and began her regular preparation for missionary work. She is the third of this year's recruits whom Deaconess Carter has trained for work in her old field.



MRS. E. H. MOLINEUX  
*Alaska*

Mrs. E. H. Molineux, who is employed in the field at Ketchikan, has been a worker among the Indians in Utah. She was born in Dumfries, Scotland, and had her training and education in England. Since coming to this country she has acted as principal of three schools among white people and Indians. She is a highly educated and experienced woman, and seems certain to do good service in the Alaskan field.

### *Brazil*

It is rarely that we record the appointment of American missionaries to Brazil—not because Brazil does not need them, but first, because the chief effort of our mission in Brazil is to develop a native staff of workers, and secondly, because the Church as a whole has not until recently considered the problem of South America seriously, and therefore few have been drawn to offer for the work there. It would seem that the situation in this regard is improving, for we are able to report the appointment of an American priest, the Rev. F. T. Osborne, who graduated last year at the Virginia Theological Seminary and who goes to work under Bishop Kinsolving. Mr. Osborne is a native of Idaho, and in his case we find an instance of the West raising up helpers for lands abroad. This also is encouraging!



REV. F. T. OSBORNE  
*Brazil*



*China*

The Rev. John K. Shryock is the one clerical recruit of the year for the District of Anking. He is of Philadelphia parentage, a graduate of the University of Pennsylvania and the Philadelphia Divinity School. He has been specially successful in Christian work among boys and young men. He was ordained immediately after his graduation from the Divinity School and went almost at once to his work in the Orient, where it is believed that he will have a fruitful ministry.

Four women workers have recently gone to Anking—all under the United Offering of the Woman's Auxiliary. Miss Alice H. Gregg is a native of South Carolina and has done practical work in the Sunday-school and Young Woman's Christian Association. She is a college graduate and displays promising qualities, particularly in work among the young.

Miss Elizabeth Spencer is a native of New England, educated in Massachusetts and Connecticut schools, a friend of Miss Hopwood, who has been for some years one of our faithful missionaries in Anking. Miss Spencer was a Congregationalist, but has recently come into our Church. She will no doubt be an effective helper in connection with our schools.

Miss Jeanie V. Heald comes from Virginia, and is a graduate of St. Timothy's School, Catonsville, Md. She has been specially active in social service work and for ten years taught in the Girls' Night School in Lynchburg. Her practical experience and her success in past undertakings promise well for her future in the China Mission.

Miss Marie A. Hewitt is from the Diocese of Minnesota and was educated in the State University. She has been a successful teacher and is said to possess good intellectual ability, tact and patience, all of which are most desirable in our foreign mission work.

*Hankow*

Mr. George P. Foster is a Massachusetts man, and was brought up in the Congregational Church. He was later drawn to our communion by the Prayer Book and its teachings. He is a student by disposition, and hopes to devote his life to teaching in connection with Boone University.

Mr. Theodore Hobbie was also a teacher, for ten years connected with Kent School, Connecticut. He is a New Jersey man, and was born in the Church. For some time he has desired to undertake missionary work. He has, therefore, applied to be received as a teacher in Boone University, where no doubt his experience will prove of real value. His salary is provided by a Massachusetts layman.



REV. J. K. SHRYOCK  
*Anking*



ALICE H. GREGG  
*Anking*



MARIE A. HEWITT  
*Anking*



GEORGE P. FOSTER  
*Hankow*



MABEL B. SIBSON  
*Hankow*



ALICE H. PEAVEY  
*Hankow*



ELIZABETH M. BUCHANAN  
*Hankow*



JULIA E. PRICHARD  
*W'uchang*

Mr. Thacher Souder is the younger brother of the Rev. E. L. Souder, of Wuchang. He goes to assist in St. Joseph's Trade School for homeless and destitute boys, Ichang, established by Bishop Huntington when he was a missionary in that place. Mr. Souder is a native of Philadelphia, and received his education there.

Miss Aimée B. Drake was born in Illinois and educated in New Jersey. She was brought up as a Congregationalist, but was confirmed in the Church seven years ago. Miss Drake graduated in 1911 from the New York Training School for Deaconesses, and has done work in Grace Parish, New York, and in other places. She goes to China with the expectation of working at St. Hilda's School.

Miss Mabel B. Sibson is a native of Philadelphia, and was educated in its schools and in the Church Training and Deaconess House. She is also a graduate nurse of the Pennsylvania Hospital. She goes to reinforce the staff of what is perhaps our greatest medical need in China—the Church General Hospital, Wuchang. The superintendent of nurses under whom she trained believes that she will make an excellent missionary nurse, and speaks of her as having good executive ability, added to faithfulness and intelligence.

Miss Olive B. Tomlin is from Massachusetts. She was confirmed and became interested in missionary work while a student in Smith College, Northampton. From college she entered the New York Training School for Deaconesses and has taken her course with credit, winning the regard of her teachers and associates. It is probable that Miss Tomlin will be assigned to evangelistic work.

Miss Alice H. Peavey is a member of All Saints' Parish, Worcester, Mass., and a graduate of the Church Training and Deaconess School, Philadelphia. For many years it has been her desire to enter mission work. After leaving the Deaconess School she was a church worker in Philadelphia and Bryn Mawr, and St. George's Church, New York. She also will probably undertake evangelistic work in the District of Hankow.

Miss Elizabeth Mildred Buchanan is a Kentuckian, born in Louisville, and a member of Christ Church Cathedral in that city. She is a graduate of the University of Louisville, and has had seven years' experience as a teacher in Latin and Greek. She has long desired to undertake missionary work and will probably be assigned to the teaching staff of St. Hilda's, Wuchang.

Miss Julia E. Prichard comes from Ohio and is a member of Emmanuel Church, Cleveland. She graduated at the Michigan State Normal College, and has taken courses in the University of California and the Deaconess School of the Pacific at Berkeley. She taught for some



years in the public schools of Ohio, and will work with Miss Scott at St. Hilda's School, Wuchang.

The District of Hankow has now an established sisterhood of the community of St. Anne. Four sisters have been appointed and are to work in connection with the Church of our Saviour, Wuchang, of which the Rev. Robert E. Wood is rector. All these sisters go out from St. John's House, Arlington Heights, Mass. It is an encouraging sign that communities devoted to the religious life and to good works are looking toward the mission field as a sphere of service. Two sisters of the Transfiguration were settled in Anking three years ago, and now this second venture is undertaken in the District of Hankow. Members of the community in China are Sister Raphaelle (Mrs. Agnes Williston), Sister Margaret (Miss Margaret Clark), Sister Ursula (Miss Hazel Alden), Sister Joan (Miss Bertha Peppard).

### *Shanghai*

Three men go out to reinforce the staff at St. John's University. Mr. Edgar L. Sanford, of St. Stephen's College, Annandale, New York, is a native of Vermont and reared in the Church. He made special study of languages and has taught Latin, Mathematics and Physical Training.

Mr. Oswald W. Gott, Jr., is a native of Maryland, a graduate of Washington and Lee University and the Law School of Fordham University. He is a member of Calvary Church, New York, and has been a faithful teacher in its Sunday-school. He is said to be a young man of good mind and large intellectual ability—a student of the first class. He will join the staff of St. John's University, Shanghai.

Mr. W. M. Porterfield is a member of St. John's Church, Lancaster, Pa. He was born in that State and is a graduate of Yeates School and Franklin and Marshall College. He was a teacher in Racine College, Wisconsin, and now offers for work in St. John's University, Shanghai.

Miss M. H. Bates is to be added to the staff of St. Mary's School, Shanghai. She was born in Delaware and educated in Philadelphia schools, graduating with an A.B. degree from Bryn Mawr College. She has been a Sunday-school worker and teacher, and is believed to possess qualities which will make her most useful in work among the girls of China.

Two appointments of persons already stationed in the field were made in Shanghai. Mr. Stephen W. Green two years ago went to China at his own charges, and placed himself at the disposal of Bishop Graves. He has been employed satisfactorily as a missionary teacher at Yangchow. Bishop Graves, feeling that his success justified his



SISTER URSULA  
*Hankow*



SISTER JOAN  
*Hankow*



SISTER RAPHAELLE  
*Hankow*



SISTER MARGARET  
*Hankow*

## Recent Recruits for the Mission Field



EDGAR L. SANFORD  
*Shanghai*

regular appointment, asked that he be placed on the list of our foreign missionaries in Shanghai. The second appointment from the field is that of Miss Elizabeth W. Graves, daughter of the Bishop of Shanghai. She is a teacher at St. Mary's, and has been employed in the field for the last seven years.

*Honolulu*

Miss Agnes Fyock was a member of a parish in New Haven, Conn., and some years ago volunteered for service in Japan. She did admirable work as a kindergarten in Tokyo, but, because of failure in health, was compelled to return to this country, and shortly after resigned from the staff of missionaries. Fortunately, her health has since been sufficiently restored so that she can return to the work on which her heart was set. Bishop Restarick, of Honolulu, has invited her to a post in his district.



DOROTHY NORTON  
*Kyoto*

Miss Roxana Elliott is a native of California, a graduate of the Normal School at Santa Barbara and a communicant of the Church in the Diocese of Los Angeles. She will take up work at the Priory School, Honolulu.

*Kyoto*

The Rev. Frank D. Gifford is the son of the Rev. Henry Hale Gifford, one of the well-known clergymen of the Diocese of New Jersey. He graduated at the New York University and at the General Theological Seminary with high honors. He applied for appointment to Japan while still a seminarian, and was ordained to the diaconate by Bishop Matthews immediately after his graduation. Mr. Gifford was easily a leader in his class, and his choice of the foreign field emphasizes the need of the best men for laying foundations in lands abroad; it also seems to show that when the work is properly understood the best men are glad to volunteer.



LLOYD M. SMITH  
*Kyoto*

Miss Dorothy Norton, a member of St. Paul's Church, Columbus, Ohio, where she has been doing Church and settlement work, is a graduate of the Philadelphia schools and for the most of her life looked forward to doing missionary work. Bishop Tucker asked her appointment and expects to use her in evangelistic work in the District of Kyoto.



MARIETTA AMBLER  
*Kyoto*

Two appointments to the field were made in the Kyoto District. Mr. Lloyd M. Smith, who has for four years been at work in Kyoto, was a Philadelphia boy, born and reared in the Church. He is a graduate of Haverford College and has all his life done Church work. At his own charges he went to Japan and was employed by Bishop Tucker. His service has been so satisfactory that his regular appointment is now made.

Miss Marietta Ambler, daughter of the Rev. J. C.



Ambler, of the District of Kyoto, was born in Japan and has had her education in this country, graduating last of all from the Deaconess School in Philadelphia. She has also taken a special course in kindergarten work, and returns to the field admirably equipped, and already familiar with the Japanese language.

### *The Philippines*

Miss Ida May Thompson is a trained nurse, a graduate of York Hospital, York, Pa. A member of a large family, she has learned independence and resourcefulness. After graduation she worked for a year in the Blue Mountain Missions in Virginia. The superintendent of the hospital from which she graduated considers her a thoroughly capable and well-trained nurse. She will go to reinforce the staff at St. Luke's Hospital, Manila.

The Rev. Thomas C. Henningson was for many years on the house staff at the Missions House in New York. He was an active and devoted member of the Church of St. Mary the Virgin, and with patient persistence read for Orders in the hope of going to the mission field. After many years this hope has been realized, and his ordination to the diaconate and priesthood have equipped him to minister among the Igorots in the Philippine Islands, where he will assist the Rev. John A. Staunton. His appointment is particularly gratifying to his friends at the Missions House. He is already at work in his chosen field.

Miss Florence Clarkson is also appointed for Sagada, at the request of the Rev. John A. Staunton. She was born in New Jersey, and is a member of the church at Sea Girt. She has been a teacher in private schools and has long desired to undertake missionary work. Though not a professional nurse, she has had much experience in illness. She is a sister of the Rev. D. H. Clarkson of Schenectady.

### *Porto Rico*

Two clergymen have gone to Porto Rico. The Rev. Basil M. Walton, who was appointed last June, comes from North Carolina. Since his graduation from the Theological School at Sewanee he has done missionary work among the Southern mountaineers.

The Rev. Harvey P. Walter, who formerly served for two years in Ponce, was reappointed to the work in Porto Rico. He is stationed at Puerta de Tierra. Mr. Walter has already proved his adaptability and usefulness in the Porto Rican field, and it is significant that he desired to return to it after knowing fully its responsibilities and hardships, being convinced that its rewards outweighed all other considerations.



IDA M. THOMPSON  
*Philippines*



REV. T. C. HENNINGSON  
*Philippines*



FLORENCE CLARKSON  
*Philippines*



REV. BASIL M. WALTON  
*Porto Rico*

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

One of our faithful Auxiliary women sends the following account drawn from a letter written by the wife of a commandant in the Philippine Islands. This woman, by seizing the opportunity which lay at her hand, has been able to do a work of large usefulness.

C LONGAPO, Philippine Islands, became a naval station about eight years ago. It was then only a few native barrios, or towns, about seven hours distant from Manila by sea. Today, on this large and beautiful naval reservation, there are living 22,000 souls (all Filipinos). The naval authorities so far as they are able are doing splendid work in the improvement of the roads and towns, installing proper drainage, light and water, but the cost is borne chiefly by the people themselves.

Soon after my husband's arrival here as commandant we wrote to Bishop Brent asking him to visit us, so that from his long experience, he could tell us how we could best help the people under our care.

As there had been no commandant's wife here for a long time, I felt it was my opportunity. The bishop came and told us one of the greatest needs of the Islands was showing these poor half-civilized natives how to care for their little children and prevent the frightful infant mortality now resulting from malnutrition and improper care. We proposed, and the bishop agreed, that a visiting Filipino nurse, properly trained, would be well worth a trial. So we brought one from St. Luke's Hospital, Manila, a Filipino girl greatly interested in the betterment of her people, and a lady-like, courteous and capable little woman. One of the leading residents of the town took her for two months as his guest. She accompanied our naval doctor on his rounds, heard of patients and took him to them, and went into

many homes, persuading the people to allow our doctor and herself to show them how to care for their infants. Then they commenced to come to her, which we had hoped for. But it is difficult to get them to follow advice as they often prefer their own old ways and fear ours. As the nurse gained their confidence and more people sought her help, my husband had a small house on the reservation altered, repaired and painted, and with the doctor's help and advice, we started a little hospital with five beds. It has been opened about five weeks, the beds are kept filled; two little babies have been born there and two saved from malnutrition. We have baby-scales and food is prepared, which interests and instructs the mothers. We find, to quote Bishop Brent, "a bewilderment of opportunities begging for attention," for more come every day. There is no naval fund that can support a town hospital, and because it is on a naval reservation no civil government funds are available. The small returns from the town residents are more than needed for the town improvements, so it is quite a puzzle to know how we can work it out. We are now trying to interest the people themselves, and are succeeding somewhat; we hear they are forming some society to help. At the present time, we have work for two more nurses, and if we could get them the town would put up another little house which is badly needed for maternity cases, and we would use our present one for the little babies.

When patients can afford it, we shall charge a small sum to help the support of the hospital; there are a number who can pay, but it is the very poor whom we do not want to turn away.



At times when there is not much repair work in the navy yard as many as 500 employes are turned away. Then my little nurse comes to me with tales of suffering and illness and "can she take this little baby, or this ill mother, who cannot afford to pay," and who ask to come? It is for such cases that a hospital is specially needed. For this reason I am writing in hopes that this letter may come to the notice of some willing helpers. When my husband's tour of duty out here is finished, we would like to feel that the work we have begun will go on, and that where our flag flies, no one will appeal for help in vain.



The Mary Josephine Hooker School in a suburb of Mexico City, in the midst of civil turmoil, is quietly at work. It has just closed its term and the following account is received from one who was a visitor on the closing day:

THE Mary Josephine Hooker School for Girls at Tacuba, D. F., Mexico, has, in spite of many alarms and anxieties, just terminated a very successful term of ten months, and closed for a vacation of two winter months,—as is the custom in this land of opposites. The examinations were under the supervision of a government school inspector, according to the law of the Federal District. The inspector expressed himself as highly pleased with the thoroughness of the work

done and the neat appearance of the pupils.

On Thursday, Nov. 8, the writer had the privilege of being present at the chapel service where the baccalaureate sermon was delivered by Rev. J. L. Perez, who was also the celebrant at the Communion service, assisted by Archdeacon Mellen; all of the native clergy were present. Our beautiful Communion service seems even more impressive in Spanish than in English. The girls, all in white, with their white chapel caps, looked devout and earnest as they knelt before the altar. The closing exercises were held the next afternoon on the beautiful lawn. "The sweet girl graduate" is as sweet and lovable here as in any other land.

The drill in Greek costume on the smooth playground had the effect of an old-time picture. The feature that was most pleasing was the morality play, composed and performed by four of the sixth grade girls. This, as well as all the exercises, except two numbers in English, were in the musical tongue of Cervantes.

Too much praise cannot be given the untiring principal, who with no assistance save native teachers, and overcoming many obstacles, has kept the school open and has brought it to so high a standard.

## NEWS AND NOTES

THE thirty-sixth annual report of the American Church Building Fund Commission gives the story of its year's work and adds a tabular statement of the help that has been given to the dioceses and districts of the Church since the inception of the fund. During the year ending September 1, 1916, sixty-three parishes and missions have been aided with loans, grants or gifts, totalling \$59,075 of which 36 per cent. was in gifts or grants. The record of its work from the beginning shows that 1,447 appli-

cants have been assisted with one or another form of help, and the amount so disbursed has been \$1,133,075.97. The permanent fund has been increased during the year by \$16,481.47, and now amounts to \$546,110.38. Ten per cent. only of this year's increase of the fund was from offerings. The report of the trustees alludes to the small number of parishes and missions which contribute to the work of the Commission; to the desire of the Commission to serve the Church to the largest extent possible; to its

thorough study of all applications with a view to the utmost liberality in accordance with the rules governing the management of its trust funds; to its present consideration of new methods of affording assistance, and invites correspondence with its officers in the Church Missions House, 281 Fourth Avenue, New York City. Copies of the report will gladly be sent upon application.

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THE third annual synod of the Province of New York and New Jersey will convene in Atlantic City, N. J., on Tuesday, January 9, and continue through the two following days. The bishops of the Province and the clerical delegates to the synod are invited to be the guests of the diocese of New Jersey. For those who are not delegates minimum rates have been secured from the leading hotels. For particulars application should be made to the Rev. William W. Blatchford, the chairman of the Committee of Arrangements, St. James' Rectory, Atlantic City, N. J.

\*

IN Bombay a missionary has been taking great trouble to get the English soldiers to come and visit the mission, and again and again, after a tea-party at which they met and talked with English-speaking natives, catechists and other Christians, the soldiers have gone away saying what a revelation it had been to them, and how interested they were going to be in missions for the rest of their lives. One officer asked to visit a mission—not because he cared himself, as he did not approve of missions—but he was afraid of what his old father and mother would say if he returned home without having seen anything of the work abroad. After his visit he wrote to say: "There will be some glad hearts in my home when they hear what a convert and enthusiast I have become for work among the Indians."

## CHURCH GENERAL HOSPITAL NOTES

A CHECK for \$1,000 and various smaller amounts have come in during the last month. With \$15,000 more, the building can begin! If this amount is given by March 1, the news can be cabled to China, and the contract can be let at once. The Woman's Committee for the Hospital met in New York on December 11. They decided to try and raise the \$15,000 by March 1. Are there not fifteen people who would each give \$1,000, or 150 people who would each give \$100? If the building can be started this spring, then at least a part of it can be finished by the winter of 1917-18. The quicker the sooner! The work is now being carried on in unsanitary quarters that are a disgrace to the name of our mission.

\*

Miss Dexter writes from the Woman's Department: "Our aim is to extend the Church, and surely we cannot fail, with our Lord so often walking through our poor meagre buildings, sometimes represented by a child, sometimes by an unwelcome girl baby, or a beggar from the streets. . . . Anything and everything you can do for us will be a real help. We need a doctor and two nurses this winter most urgently. But rather than have the wrong ones sent out, we will do the best we can with our little force."

\*

In the last issue of this magazine it was stated that the Woman's Auxiliary of Southern Ohio is to provide the chapel as a memorial to Mrs. Leonard. Of course well-informed Church people realize that it should have been the diocese of Ohio, of which Bishop Leonard was the diocesan.



# How Our Church Came to Our Country

## XVI. HOW OUR CHURCH CAME TO MINNESOTA

THE year 1835 is ever to be held in devout remembrance as the year in which the American Church declared herself to be the missionary society, of which all the baptized are members, and on September 25 consecrated Jackson Kemper as our first missionary bishop.

For eleven years he was without a home, but was continuously traveling on foot, on horseback or in lumber wagons, to preach in log cabins and inns. In 1843 he visited the Rev. E. G. Gear, chaplain of Fort Snelling, at the confluence of the Minnesota and Mississippi Rivers, for the purpose of consulting him about work among the Indians.

### *I. An Army Chaplain and an Associate Mission*

If one wished to set forth the possibilities in the life of an army chaplain, he could not do better than to turn back the pages of Minnesota history until he encountered the name of Ezekiel G. Gear, with whom really begins the story of the Church in Minnesota. As early as 1839 the Rev. Mr. Gear—lovingly known as Father Gear—had begun to preach the Church, in season and out of season, to all whom he could reach. Towns as yet there were none, but in scattered hamlets and in the fort he baptized and preached and gave the sacrament of the Holy Communion. He writes with joy in 1840: "At our last Communion fourteen partook, among them a native Chippewa"—John Johnson Enmegahbowh; afterward our first Indian priest. He also kept a school

for the children of the garrison, which was attended by some from outside. In addition he officiated at St. Croix Falls, Stillwater and St. Anthony, being a missionary of the Board serving without remuneration. In 1840 the settlers on the reservation were expelled, some of whom, taking claims across its eastern boundary, became the founders of St. Paul. The shepherd followed the sheep and from 1840 to 1850 held services among them.

For twenty-seven years, during which he served under the government in different Minnesota forts, he was instant in the service of the Church; a counsellor, helper and friend of Bishop Kemper and his little band, as also of Bishop Whipple and those who aided him. In 1875, at the age of eighty years, then the senior presbyter of the Church in the United States, he was buried in the soil of the state for which he had done so much, and in the eulogy which Bishop Whipple pro-



EZEKIEL G. GEAR



THE FIRST MISSION HOUSE, ON THE SITE OF ST. PAUL

nounced on that occasion he repeated these words of the departed saint, which were the key-note of his life: "We have nothing to do with results; we must do the work for God, and we shall find the fruit in the resurrection."

After eleven years of single-handed service, an earnest band of helpers came to relieve the lone army chaplain. On June 27, 1850, the Rev. Messrs. Breck, Wilcoxson, Merrick and Holcomb—who the day before had landed on the site of the present city of St. Paul and celebrated the Holy Communion under a spreading oak as the first act of their missionary enterprise—arrived at Fort Snelling. This was the same James Lloyd Breck who had founded Nashotah and after seventeen years of work there had moved on to the virgin fields of Minnesota. Under these men the work began which rooted the Church deeply in the soil of Minnesota. Property was acquired in many places, six acres of which were in the heart of the present city of St. Paul. Here the missionaries had their chapel with daily services, and their schools. Christ Church parish was organized and Dr. Breck became its first rector.

Dr. Breck and his associates repeated in Minnesota the type of work which had been done earlier in Wis-

consin. They walked hundreds of miles, ministering to scattered people, establishing Sunday-schools, gathering congregations and encouraging them to erect log churches in which they might worship. The record of the first full year of the associate mission tells its own story. The three men had officiated in seventeen different places, holding 366 services, celebrating the Holy Communion sixty times, traveling a total of 6,400 miles—3,400 of these on foot.

Mr. Wilcoxson succeeded Dr. Breck as rector of Christ Church (St. Paul), the mother parish of Minnesota, but after two years returned to itinerant missionary work, Dr. Van Ingen taking the rectorship, which he held until the coming of Bishop Whipple. A second mission, known as Holy Trinity, was established by the associate mission in the village of St. Anthony in 1852 and placed under the charge of the Rev. J. S. Chamberlain. He found a church twenty-four feet long, neither plastered nor painted, built in what was jocularly known as the "pointed Minnesota" style—of boards running up and down, the cracks between them being covered with battens. This model served for a dozen other church buildings in the valley of the Upper Mississippi.

In 1855 the village of Minneapolis,





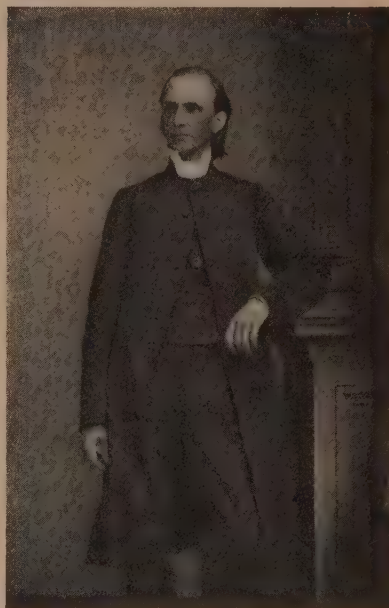
THE FIRST BUILDING OF SEABURY MISSION

across the river from St. Anthony, boasted about 100 houses. Here Mr. Chamberlain organized a parish, first called the Ascension but afterward known as Gethsemane. It developed rapidly under the leadership of the Rev. D. B. Knickerbocker, and in 1857 became a self-supporting, free church. Dr. Knickerbocker did itinerant work also outside of Minneapolis, and labored indefatigably in this field until his election as Bishop of Indiana.

## *II. Bishop Whipple*

In 1857 the diocese of Minnesota was organized, but it was not until two years later that a bishop was chosen. The choice fell upon Henry Benjamin Whipple, an earnest young rector in the new city of Chicago. He accepted the election and was consecrated in the fall of 1859 at the meeting of the General Convention in Richmond, Va. His first service in Minnesota was held November 10 in the Baptist chapel in Wabasha, where he baptized an infant. There were difficulties in the way of conducting the Prayer Book service. The building was dimly lighted and there was but one Prayer Book in the congregation. This was in the hands of a young lawyer named Burleson, who read the responses in a clear, distinct voice. The bishop was greatly pleased to find a good Churchman

present at his first service in his new diocese, and so expressed himself after the service. The man replied that he did not belong to the Church, and was not even baptized. "But," said the bishop, "you read the service, and the Creed." "I am afraid," was the answer, "that may have been local pride; I did not want you to think badly of our town." Mr. Burleson was after-



THE YOUNG BISHOP WHIPPLE

wards confirmed, entered the newly-established Seabury Divinity School and became one of the pioneer missionaries in Minnesota and Wisconsin.

The bishop proceeded to St. Paul, where on November 14 he preached in St. Paul's Church in the morning and Christ Church in the evening. The evening following a reception was given him by Dr. and Mrs. Paterson, of St. Paul's Church. His earnestness and kindness of manner won all hearts, and he appeared to have inspired confidence in the success of his future labors. Thus did the new bishop take up his work. A little later he decided to move his residence to Faribault and make that his see city. Here he built up the splendid institutions which have made the name of Minnesota famous in the Northwest, and which will be spoken of later in this article.

Space forbids our dwelling further upon the development of the work among the white people. We must make adequate note of the fact that it was in Minnesota, and under Bishop Whipple, that the Church first recognized and undertook to discharge her duty toward the Indian race. Bishop Whipple became the champion of the misunderstood and much abused aborigines, yet he was not the very first to realize their need.

Father Gear was no caged bird, whose influence was limited by the walls of Fort Snelling. He was a great-hearted missionary who created opportunities for himself to preach the Gospel. Among other ways he wrote much for the Church papers on missionary matters, and frequently on the call of the Indian. "Would to God," he wrote, "that our Church could be roused on the subject of Indian missions. I pray that a door, and an effectual one, may be opened. The scenes that I daily witness among these wretched beings make my heart bleed." His prayers were answered. Enmegahbowh, an Ottawa Indian, came from Canada in 1835 as an in-

terpreter for the Methodists. In 1840 he received the Holy Communion. He was ordained deacon in 1849, and for many years his name stood at the head of the clergy list of the diocese. At his solicitation in 1852 Mr. Breck established the mission of St. Columba, at Gull Lake. The Rev. E. Steele Peake in 1856 was associated with him. In 1857 "firewater" caused the withdrawal of the missionaries from the mission, Mr. Peake going to Crow Wing and Mr. Breck to Faribault.

After Bishop Whipple's consecration Bishop Kemper said to him: "My young brother, do not forget these wandering Indians, for they too can be brought into the fold of Christ." Accordingly, within a month after his consecration he was at the mission of St. Columba, visiting Mr. Peake. Throughout his whole episcopate he loved the Indians with an intense love. The government gathered all the Chipewas at White Earth. His visits to them in the summer were one of the happiest periods of his life and theirs.

In 1860 a mission was established at the Lower Sioux Agency on the Minnesota River. The Rev. Mr. Hinman was put in charge. In 1862, at the time of the Sioux outbreak, the Christian Indians joined with the whites in putting it down. When the war was over the "hostiles" were sent to a reservation, where they received annuities, while the Christians lived in the towns on the Mississippi and Minnesota at Faribault receiving financial assistance from the bishop.

As a consequence of this Indian uprising—known among whites as the "Sioux massacre"—a large number of the Dakotas were deported from Minnesota and settled upon reservations in South Dakota, where they became later on the special responsibility of Bishop Hare as Bishop of Niobrara. Those who remained are mostly settled at Birch Coulee, where the handsome Church of St. Cornelia ministers to their needs.





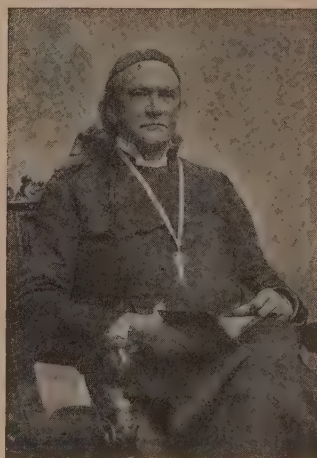
THE CATHEDRAL OF OUR MERCIFUL SAVIOUR, FARIBAULT, MINNESOTA  
*The tower in the foreground is a memorial to Bishop Whipple*

We must not fail to speak, though it must be briefly, of one whose name is still beloved through the length and breadth of Minnesota—the Rev. Mahlon Norris Gilbert, who in 1886 was elected an assistant to Bishop Whipple. He was a native of Western New York and a graduate of Seabury Divinity School. A son in the faith to Bishop Tuttle, he spent his early years of ministry in Montana, from which work he passed to the rectorship of Christ Church, St. Paul, where he manifested qualities of spiritual leadership which endeared him to all who knew him. For nearly fourteen years, as assistant bishop, he traveled over the diocese, winning affection both within and without the Church, a consecrated, high-minded Christian gentleman, a faithful fellow-worker with his great diocesan.

In 1895 it became necessary to divide the state of Minnesota, and the missionary district of Duluth, embracing rather more than the upper half of the state, was created, with the Rt. Rev. J. D. Morrison as bishop. The chief remaining Indian work of Minnesota—that among the Chippewas on the White Earth Reservation—passed to the new missionary district and remains one of its distinctive features.

### III. *Christian Education*

From the beginning the diocese of Minnesota has placed great emphasis upon Christian education. The early founders—Breck and his associates—were especially imbued with the conviction of the importance of schools and colleges. Educational and evangelistic work went hand in hand, or rather each one supplemented the other. In 1857 Dr. Breck and Dr. Manney, the latter chaplain of the



HENRY BENJAMIN WHIPPLE  
*First Bishop of Minnesota*

army post at Fort Ripley, visited Faribault and made the beginnings which resulted in the establishment of the splendid schools which for fifty years have contributed so much to the life of the Church in the Northwest. The name given to the work was the Bishop Seabury Mission. It was to embrace schools for both girls and boys and to provide for theological education. The first school building of the mission was opened for use on August 22, 1858. It was a plain wooden building of the "early pointed Minnesota style" and was used for Church services on Sunday and for school during the week. St. Mary's Hall for Girls, Shattuck School for Boys, and the Seabury Divinity School are the outgrowth of this modest building—a "university" which began with two professors and one student.

Three names, beside that of Dr. Breck, are conspicuously associated with this educational enterprise. In 1859 the Rev. Solon D. Manney joined the Seabury Mission and took charge of the studies of the candidates for Holy Orders. He was a very able man and virile Churchman. The first draft of our Constitution and Canons was written in his study at Fort Ripley, and contained certain principles which unfortunately were deleted. He delivered the best speech on the provincial system which was ever heard

in the General Convention. The Rev. George C. Tanner was one of the first candidates for orders in 1857, and after fifty years he still renders service as a Professor at Seabury, having also, in these later years of his life, written an extensive history of the Diocese of Minnesota. The third name is that of James Dobbin, who in 1859 came to Faribault as a teacher, and remained for more than forty years as the headmaster of Shattuck School, to see it pass from an ill-equipped enterprise with a mere handful of students to an enviable position among the important secondary schools of the land.

The crown of all the buildings erected under the bishop's direction is the cathedral. It was consecrated in 1867 by Bishop Kemper, who must have thought of his first visit to Minnesota twenty-four years before, and cried out in his heart: "What hath God wrought!"

#### *IV. The Later Days*

The later history of the Church in Minnesota is covered by the episcopate of Bishop Edsall, who at the death of Bishop Gilbert in 1900 was missionary bishop of North Dakota, and as such was well-known in Minnesota. To him Bishop Whipple turned, begging that he would come and ease the burden of his declining years. In June, 1901, Bishop Edsall was elected as



SHATTUCK SCHOOL FOR BOYS, FARIBAULT, MINNESOTA



coadjutor of Minnesota, and finally accepted with the understanding that he should continue his work in North Dakota until a successor was elected and consecrated. On September 16 of that year Bishop Whipple died at the age of seventy-nine, after a remarkable episcopate of forty-two years. He was buried in the chancel of the cathedral at Faribault, the tower of which stands as a monument to his memory. The General Convention met in October at San Francisco and elected Bishop Mann for North Dakota; on November 5, 1901, Bishop Edsall was inducted into office at a service held in Christ Church, St. Paul, the mother parish of the diocese.

The problems before him presented diverse difficulties. The diocese of Minnesota had arrived at a new stage in its history. For some years previous it had been found that Minnesota could no longer hope to receive the large benefactions for its institutions and missionary work which had formerly been received from the East. The immediate task was a development of the spirit of self-support, combined with such careful business management as might result in carrying on the work with undiminished efficiency. The appropriation from the General Board of Missions had been reduced, while under the newly adopted apportionment plan the diocese was called upon to give three times the amount of its previous contributions for General Missions. It became necessary to raise locally a much larger sum for diocesan missions. A greater or less burden of debt rested on each of the schools, the total amounting to nearly \$90,000.

To these financial difficulties was added the problem presented by the removal from smaller towns where the Church had been planted of many of those who had been most active and helpful in their support. Death was taking away the old pioneers, and their sons were leaving the small towns to

seek larger business opportunities in the cities of further west.

Bishop Edsall threw himself into the task of visiting the entire diocese, trying to stay long enough in each place to get thoroughly familiar with the local conditions. In places without a resident missionary he frequently called from house to house, endeavoring to arouse Churchly interest in the 140 parishes and missions of Southern Minnesota. As a result of this tireless activity the year 1905 found practically every county in the diocese supplied with at least one resident minister, while in several of the more important county-seat towns parishes had been built up, equipped with churches and rectories.

After eleven years of this taxing work, in October, 1912, Bishop McElwain was consecrated as suffragan for Minnesota. Since that time the work of the diocese has gone on with redoubled efficiency. In every department of the evangelistic work there has been improvement; new buildings have been



BISHOP EDSALL AT THE GRAVE OF  
GOOD THUNDER

*Good Thunder was an Indian chief and Christian convert who in the days of the massacre rescued more than 200 people and conducted them to places of safety. A monument has been erected in recognition of his act. This picture represents its dedication. On the bishop's left stands George Whipple St. Clair, an Indian priest; at his left is the widow of Bishop Whipple, and immediately in front of him the widow of Good Thunder*

erected for the Sheltering Arms Orphanage and the St. Barnabas' Hospital, Minneapolis, and great improvement made in St. Luke's Hospital, St. Paul. Breck School has been removed to a site adjoining the Agricultural School of the State University, and a hostel called Gilbert Hall has been provided as a woman's dormitory in connection with the University. Seabury Divinity School and St. Mary's are free from debt and all schools are filled to their capacity. The diocese has raised \$12,000 a year for diocesan missions besides paying the salaries of two bishops and contributing \$11,000 to general missions. The Church in Minneapolis and St. Paul and in the larger towns in the diocese has grown decidedly in strength and efficiency, while in the smaller towns and villages

no place is being left unshepherded by visits of our missionary clergy. The Seabury students and the members of the Lay Readers' League are doing valuable work in supplying some of our smaller fields.

The two dioceses which comprise the state of Minnesota—Bishop Whipple's original jurisdiction—now report 122 clergy and 20,000 communicants. Each is an independent diocese supporting its own bishop and each has great future possibilities, though naturally the southern part of the state, being older and more developed has thus far made the greater progress. This beautiful "Land of the Lakes," where the Sioux and the Chippewa hunted and fought, is being claimed by our devoted bishops and missionary clergy for the Kingdom of Christ.

## Class Work on "How Our Church Came to Minnesota"

### PREPARATION FOR THE LESSON

FOR reading matter available see "The Conquest of the Continent," Burleson, paper, 50 cents, and the "Handbook of the Church's Work among Indians," 35 cents. Both these may be obtained from the Educational Department, 281 Fourth Avenue, New York. See also "Lights and Shadows of a Long Episcopate," Whipple, and the "History of Minnesota," Tanner, which may be found at public libraries. Any adequate school history of the northwest will tell about the early Indian difficulties.

### THE FIRST FIVE MINUTES

Ask your class if they know what state claims to have 10,000 lakes within its boundaries; help them to guess by inquiring which is the greatest river on this continent, and in what state it rises. Or ask them what an army chaplain is and what he does, and tell them what one army chaplain did in Minnesota. The work of our chaplains on the border when the militia was called out recently may be used as an illustration. A third, and perhaps the best lead, especially for the younger children, would be to ask them about the land of Hiawatha. Remember that the Ojibways mentioned in the poem are simply the Chippewas spelled differently, and that to these Indians the Church sent her first missionaries in Minnesota.

### TEACHING THE LESSON

#### I. An Army Chaplain and an Associate Mission.

1. What would you say an army chaplain should do?
2. What did one army chaplain succeed in doing in Minnesota?
3. What is an Associate Mission?
4. Give some sketch of the work of Dr. Breck and his associates.

#### II. Bishop Whipple.

1. Who was Bishop Whipple?
2. Tell an incident connected with his first service in Minnesota.
3. How did our Indian Work begin?
4. Where is it now carried on in the state?
5. Who was Bishop Gilbert?

#### III. Christian Education.

1. How did the educational work in Minnesota begin?
2. Name the present schools.
3. Tell about some of the early educators who gave long service.

#### IV. The Later Days.

1. Who was the second bishop of Minnesota?
2. Where was he when called to the work?
3. Tell about his problems and how he met them.
4. What is the present condition of the Church in Minnesota?



## MEETING OF THE BOARD OF MISSIONS

### DECEMBER 13th, 1916

THE members of the Board of Missions elected by the last General Convention and by the Synods of the Eight Provinces held their first regular meeting since their election in New York on December 13.

The members elected by the General Convention are: Bishops Greer, Talbot, Francis, Edsall, C. K. Nelson, Harding, R. H. Nelson and Bratton.

The Rev. Drs. Henry Anstice, Ernest M. Stires, Alexander Mann, Ernest deF. Miel, William T. Manning, William D. Smith, and the Revs. Theodore Sedgwick and Edward E. Cobbs.

Messrs. Julien T. Davies, Burton Mansfield, Henry L. Morris, George W. Pepper, George Gordon King, John S. Newbold, Charles G. Saunders and Stephen Baker.

The members elected by the various Provinces are:

I. Bishop Perry, the Rev. R. W. Plant, Mr. Chas. E. Mason; II. Bishop Lines, Archdeacon Holden, Mr. Robert C. Pruyn; III. Bishop Rhineland, the Rev. Dr. A. C. Thomson, Mr. Oliver J. Sands; IV. Bishop Cheshire, the Rev. Dr. W. H. Milton, Dr. James H. Dillard; V. Bishop G. Mott Williams, Dean Francis S. White, Mr. William R. Stirling; VI. Bishop Thomas, the Rev. Dr. James E. Freeman, Mr. William C. Sturgis; VII. Dean Carroll M. Davis, Mr. Rufus Cage; VIII. Bishop Keator, Archdeacon Emery, Mr. J. Walcott Thompson.

Bishop Millspaugh was elected to the Seventh Province but died before the new Board convened.

Of the above membership thirty-six were present. There is included one new member among those elected by

the General Convention and one new member from the First Province, one from the Second, two from the Third, one from the Fourth and one from the Fifth.

Bishop Harding and Dr. Manning were asked by the General Convention to accept again membership on the Board. Bishop G. Mott Williams was re-elected by the Synod of Province V. All three have accepted their re-election. Bishop Harding and Dr. Manning were present.

Mr. Moses T. Pyne had been elected by the General Convention but felt unable to accept his election, and his place was filled by Mr. Blanchard Randall, of Baltimore, Md.

The Treasurer in presenting his report asked for the re-election for the next three years of Mr. E. Walter Roberts as Assistant Treasurer and Mr. J. W. Henry as Second Assistant Treasurer. These nominations were acceded to with hearty unanimity by the Board. His report was most encouraging, showing an increase up to December 1 over the same period last year of \$10,765.42. The most encouraging part of this report was the large increase in parish offerings amounting to \$8,400 over the same period last year. This seems to indicate that parish treasurers are heeding the request of the Board and making earlier remittances. The One Day's Income Plan reported receipts amounting to \$4,293.03.

At its meeting in October a resolution was adopted by the Board to express to the Woman's Auxiliary the high appreciation and thankfulness of the Board of Missions for the great offerings of the Auxiliary, and to welcome the counsel and advice of the

members of the Auxiliary with the Board regarding the appointments of those who are supported by the United Offering. The Woman's Auxiliary responded by adopting the following resolutions:

*Resolved:* That the gracious invitation of the Board of Missions to admit the Woman's Auxiliary to counsel and advice as to women workers under the United Offering be accepted, and that a committee consisting of one member for each Province be appointed by the chair in consultation with Miss Emery to confer with the committee for the Board on that subject.

*Be it further resolved:* That the Woman's Auxiliary respectfully request the Board of Missions to appoint a committee to confer with a committee of our body on the whole subject of the relation between the Woman's Auxiliary and the Board of Missions.

The committee appointed consisted of: Elizabeth R. Delafield, New York, chairman; Lydia Paige Monteagle, California; Matilda Markoe, Pennsylvania; Cornelia Prime Lowell, Massachusetts; Annie Lewis, Missouri; Cornelia Baxter, Minnesota; Lily Reffin Pettigrew, Atlanta; Jessie Peabody Butler, Chicago.

The Board elected a committee composed of the Right Rev. E. S. Lines, D.D., the Rev. E. M. Stires, D.D., the Rev. Theodore Sedgwick, Dr. J. H. Dillard and Mr. George Gordon King to act with the President and to meet with the committee from the Woman's Auxiliary.

Among the recommendations from the Executive Committee to the Board was that of an appropriation for an archdeacon or general missionary for the District of Western Nebraska. The Board considered this such a splendid opportunity to help the bishop develop the missions in Western Nebraska that it granted the new sum asked. They also appointed the Rev. E. W. Hughes for the important work in Anchorage, Alaska, and authorized the appointment of Miss Nina Johnson for Wuchang Hospital in the District of

Hankow upon the completion of certain preliminary matters.

At the close of the last fiscal year there was a surplus of about \$31,000 over and above the expenses of the year. An appropriation of \$1,000 was made from this for the erection of a church at Canton in the District of North Texas and the balance was appropriated toward the building fund of St. Paul's College, Tokyo.

This being the regular meeting for organization the following standing committees were elected for the ensuing year:

Executive Committee: Bishops Lloyd, Francis, Greer, C. K. Nelson, Edsall and Lines; the Rev. Drs. Stires and Miel, the Rev. Messrs. Sedgwick, Davis and Emery; Messrs. King, Mansfield, Newbold, Pepper and Dr. Dillard. Trust Funds Committee: Messrs. Baker, King, Pruyn, Saunders and Mansfield. Audit and Finance Committee: Messrs. Newbold, Mansfield and Mason. Unfinished Business Committee (elected for three years): Bishop R. H. Nelson, the Rev. Dr. Smith, Mr. Stirling.

This was the day before the consecration of the Rev. Hugh Latimer Burleson, S.T.D., as Bishop of the Missionary District of South Dakota. It is rather significant that the first bishop in this District should have been chosen from the secretarial staff of the Board of Missions. William Hobart Hare, Foreign Secretary of the Board of Missions, was elected Bishop of Niobrara after it was created a missionary district in 1868. When in 1883 the General Convention erected the Missionary District of South Dakota, including the Niobrara Agency, Bishop Hare was placed in charge.

The Board unanimously adopted the following resolution:

WHEREAS, The Rev. Hugh Latimer Burleson, S.T.D., Editorial Secretary of this Board, having been chosen Missionary Bishop of South Dakota, is to be



consecrated tomorrow, and is with us for the last time in his present official capacity.

*Therefore, be it resolved:* That this Board places on record its deep appreciation of the signally able service which Dr. Burleson has rendered during his association with the Board, including his editorial work on *THE SPIRIT OF MISSIONS*; and that while regretting to be deprived of his services on the Missions House staff, we cannot but congratulate the Church and the District of South Dakota that the care of all the churches in that district, including those of our Indians, is to be entrusted to one whom we believe to be so well prepared to assume the burden, and that the Board prayerfully bids the new Bishop God-speed in his work.

The President was authorized to appoint delegates to the Foreign Missions Conference to be held in Garden City, L. I., January 9-11, 1917.

The General Convention had instructed the Board of Missions to consider the question of paying at least the traveling expenses of all the members of the Board elected by the General Convention. It was felt that this was the right thing to do. These members have been giving liberally of their time for this work and often paying their expenses out of their own pockets. The Board therefore decided that such traveling expenses of those elected by the General Convention incurred in their attendance at the quarterly meetings of the Board should be paid.

The General Convention had also adopted the following resolution regarding the appropriations, the apportionment and undesignated legacies:

*Resolved:* That hereafter it should be the unfailing policy of the Church, through the Board of Missions, to secure each year from its living members such an amount as may be needed each year to provide in full the appropriations for the maintenance and extension of existing work.

*Resolved:* That the Board of Missions should, and it is hereby authorized to, increase the apportionment for General Missions in each year of the ensuing

triennium by such amount as may be necessary, so that, by the end of the triennium the apportionment may be made in such amount as, when supplemented by the income available from the United Offerings of the Woman's Auxiliary and from the interest on invested funds, shall at least equal the appropriations.

*Resolved:* That the Board of Missions is recommended to set aside all undesignated legacies received during the next three years as a fund which it may use at its discretion for constructive purposes in the Missions at home and abroad.

The Board adopted verbatim these resolutions and referred those regarding the appropriations and apportionment to the Apportionment Committee to put in operation.

The Board voted unanimously to make the One Day's Income Plan a continuous feature of the financial policy of the Board as a voluntary thankoffering to be given over and above the usual offerings and to be used if possible for advance work. The benefit derived from this plan is measured in more than dollars and cents. It has proved a stimulus to spiritual life in many parts of the Church, and awakened interest in missionary work.

As the General Convention had adopted January 1 as the official date for the beginning of the fiscal year for the Church the Board of Missions in order to fall in line with this action adopted a resolution providing that January 1 shall be the beginning of the fiscal year, and that the method of bringing this about should be left to the Executive Committee. The Board had already put in operation a plan to change the date of the fiscal year by adding a month each twelve months until the date should be changed from September 1 to December 1.

The President announced that he had received the resignation of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary. Miss Emery has been with the Auxiliary for forty years. She has been instrumental in the great growth of the organization and the extension

of its work throughout the whole Church. The Board unanimously adopted the following minute concerning her:

The retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary affords to the Board an opportunity to give expression to the affectionate regard in which she has long been held by us all. Under her wise guidance and the inspiration of her leadership the women of the Church have accomplished great things for the extension of the Kingdom. Her wisdom, her graciousness, her courage, her zeal, are qualities which we of the Board will strive to emulate. Her retirement cannot be permitted to deprive the mission work of the Church of her help and counsel. She will always be regarded by the Board as an adviser and a colleague. By the Church her services will always be held in loving and grateful remembrance.

There has been working in the Church a plan looking to the development of the great amount of waste energy, not only for parish support but for the extension of the Church in every way, and the development of the spiritual life of the Church. This movement has been called the Forward Movement in the Church. It has been tried in many places, both in single parishes and in groups of parishes, and the results have been most satisfactory. Secretary Patton, of the Province of Sewanee, and others, have been at the forefront of this work, and have clearly demonstrated the success of the method wherever it was worked. The Board felt that it was not fair to the Church to withhold from a vigorous prosecution of this plan, and on motion of Mr. Stirling, of Chicago, committed itself to a policy of active and forceful promotion of the missionary campaign. In order to make this effective they will endeavor to secure the services of men both in the membership of the Board and outside of its membership, who can and will assist in such campaign.

In order to do this they placed at

the disposal of this branch of the work an appropriation of \$25,000, feeling sure that the Church would be well repaid for this investment.

One of the most important things before the Board for its consideration was a plan suggested by the President for the reorganization of the office. On account of the election of Dr. Burleson as missionary bishop of South Dakota a vacancy existed in the secretarial staff, and some readjustment was necessary. After most careful consideration, a special committee appointed for the purpose reported to the Board the following:

Recognizing the great importance of the foreign missionary work, its distance from the Church Missions House, and that its affairs require constant correspondence, the Board created the office of Foreign Missions. There was just one man on the staff pre-eminently fitted by training, knowledge and experience to act as secretary of this department, and John Wilson Wood, D.C.L., was chosen thereto. A domestic department will be created when the work in that office is sufficiently developed. In the meantime an assistant to the President will be chosen to whom will be referred the correspondence with the bishops in the domestic field. The same is true of Latin-America. The office of Assistant to the President was created, and the Rev. A. R. Gray, D.D., with the title of Secretary and Assistant to the President, will have the correspondence with the bishops of Latin-America. The Rev. F. J. Clark, with the title of Secretary and Assistant to the President, will continue to act as Recording Secretary, and in addition take charge of the Forward Movement and of the work connected with the Mission for Missions. It was agreed that an office manager be appointed to supervise all the administrative work at the Church Missions House and to report to Mr. Clark. The Rev. Charles E. Betticher

was made an Assistant to the President, to aid in the editorial management of *THE SPIRIT OF MISSIONS*. The Board recognizes its responsibility to the Immigrant, the Indian and the Negro, but will give further study to these aspects of its duty before adopting any definite plan. Dr. Gray's place as Educational Secretary will be filled when a suitable man is found for the office.

A. S. LLOYD, *President*.

## MEETING OF EXECUTIVE COMMITTEE

The Executive Committee of the Board of Missions held its regular meeting December 12, with twelve members present, being a representation from six provinces. They had

the great pleasure of having with them for part of the time the Presiding Bishop, who was in New York for the consecration of the Rev. Dr. Burleson as missionary bishop of South Dakota. In addition to the regular routine business the Executive Committee made the following appointments: To Alaska: Dr. Frank W. Lamb. They also approved the employment in the field by the bishop of the Rev. George J. Zinn. To the Philippines: Mr. Ray Randall Howland; also Miss Margaret C. Graves, Miss Evelyn Diggs and Miss Eleanor L. Gale under the United Offering of the Woman's Auxiliary. To Kyoto: Miss Mary Matthews. To Shanghai: Miss A. A. Stark.

An appropriation of \$1,000 was granted for white work in the diocese of Arkansas.

## THE EDUCATIONAL DEPARTMENT

We are glad to announce that "Helps for Teaching Mañana" are now on sale at 10 cents a copy postpaid. They are divided into two parts, the first of which by Miss Anne Hubbard, of Philadelphia, suggests how to teach the book to young people from eight to fourteen, while the second part by Mrs. Kingman Robins, of Rochester, points out ways for presenting the stories to older Juniors, from fourteen to eighteen.

✱

We have embarked upon a new experiment—the publishing of sheets of *cut-out pictures*. For many years requests have come for cut-out pictures, but on account of the excessive cost and limited demand it has not been felt that we would be justified in having them made. This year, however, in order to provide pictures for the "Lenten Lessons" course, we have had sheets of Latin-American pictures printed. The size of these is 26½x39, and on each will be forty-one pictures, portraying life and work in the six

Latin-American missionary jurisdictions. One of these sheets will be given away with each copy of "Mañana?" purchased for Sunday-school Lenten lessons. Additional sheets can be purchased for 5 cents apiece, or 35 cents a dozen. Whether or not we bring out similar cut-out pictures on other countries, depends upon the reception which this experiment meets.

✱

A word about the Lenten Lessons would be in season. As is well known, Miss Grace Lindley, in consultation with the President of the Board and the leaders of the General Board of Religious Education, has decided to work toward a unification of the Junior and Sunday-school work. That is to say, instead of having groups of Juniors segregated from the life of the Sunday-school, it is hoped that the Junior leaders will be on the faculty of the Sunday-school, and that every member of the Sunday-school will be a member of the Junior Auxiliary.



# ANNOUNCEMENTS CONCERNING THE MISSIONARIES

## ANKING

**Arrived**—At Shanghai: Miss Alma Booth, October 7.

## CUBA

**Arrived**—At La Gloria: Rev. and Mrs. C. E. Snively, December 2.

## KYOTO

**Sailed**—From Yokohama: Miss C. J. Neely in October, on regular furlough.

## PHILIPPINES

**Arrived**—At Seattle: Rev. R. T. McCutcheon, November 11. At Manila: Deaconess C. G. Massey, November 22.  
**Sailed**—From Vancouver: Miss Ida May Thompson, November 30, on S.S.

"Empress of Russia," and on December 14, Rev. and Mrs. A. B. Parson.

## SHANGHAI

**Arrived**—At Shanghai: Rev. R. C. Wilson and family and Mr. W. F. Borrmann, October 21.

**Sailed**—From Vancouver: Dr. Claude M. Lee and family and Mr. W. M. Porterfield, Jr., November 30, per S.S. "Empress of Russia."

## TOKYO

**Arrived**—At San Francisco: Rev. and Mrs. R. W. Andrews, November 28.  
**Sailed**—From Yokohama: Rev. C. S. Reifsnider, December 8, S.S. "Empress of Asia."

# MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Rt. Rev. A. S. Lloyd, 281 Fourth Avenue, New York.

## Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

## Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 West Market Street, Warrensburg, Mo.

## Alaska

Rev. G. H. Madara.

## Asheville

Rev. George Hilton (during January).

## China

## HANKOW

Rev. C. F. Howe.

Rev. T. R. Ludlow.

Miss Helen Hendricks. (Address direct: 5001 Blackstone Avenue, Chicago.)

Miss Dorothy Mills. (Address direct: 1 Joy Street, Boston, Mass.)

Deaconess G. Stewart (in First Province).

## SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

Miss Laura Lenhart.

## Japan

## KYOTO

Rt. Rev. H. St. G. Tucker, D.D.

Rev. P. A. Smith (in Fifth Province).

## TOKYO

Rev. C. H. Evans.

Rev. C. S. Reifsnider, D.D.

## North Dakota

Rt. Rev. J. P. Tyler, D.D. (during January).

## The Philippines

Rev. R. T. McCutcheon (in Fifth Province).

## Porto Rico

Rt. Rev. C. B. Colmore, D.D. (Address direct: 281 Fourth Avenue.)

## Salina

Rev. T. A. Sparks. (Address: General Theological Seminary.)

## South Dakota

Rev. A. B. Clark. (Address direct: 281 Fourth Avenue.)

## Western Nebraska

Rt. Rev. G. A. Beecher, D.D. (during February).

## Wyoming

Rt. Rev. N. S. Thomas, D.D. (Address direct: 281 Fourth Avenue.)

## Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### THE PILGRIMAGE BEGUN

With the First Sunday in Advent our Pilgrimage began with the dioceses of Maine and New Hampshire; during the second week it continued in Vermont and Western Massachusetts.

Bishop Brewster and Bishop Hall both wrote, commending the plan, in their diocesan papers, the former describing it as "a very simple plan, requiring merely a willing heart, a generous vision, and a hearty faith." Bishop Brewster set forth a leaflet of "Prayers for the Church's Work," one for each day of the week, under the heading of the subjects named for our petitions. Bishop Hall issued a special prayer for the Auxiliary.

Bishop Parker, of New Hampshire, called on the clergy of the diocese, the women not already active in the Auxiliary, men and children also, to share in our praying year, making an especial appeal to very busy people, people of leisure, people shut in by sickness, and suggesting to the Sunday-school children on Sunday a short intercessory service.

In the oratory in his home the Bishop of Western Massachusetts held a retreat for the diocesan officers of the Woman's Auxiliary, the heads of the Church Periodical Club, the Sponsors' Guild and the Girls' Friendly.

The officers so encouraged by their bishops and aided by the parish clergy, have been able to distribute large numbers of the leaflets from the Missions House and other special leaflets and notices.

The Corporate Communion on Sunday and on other day or days, the daily gathering for united interces-

sion—in one Maine parish at 4:15, that school children, as well as all the village people, might be free to come; in New Hampshire's capital city combined with the Mission Preaching Week and the Advent "Notes and Cries"; the reminder to the isolated Churchwomen of Maine, to the Churchwomen in the State Sanitarium in Western Massachusetts, and to the Church girls at Mt. Holyoke, have been individual characteristic features of the week.

The Western Massachusetts President writes: "I spoke to the Connecticut Valley officers, who were most responsive, to a talk on 'Prayer as Auxiliary Work';" the New Hampshire President: "At St. Paul's School (Concord), there was a Corporate Communion on Tuesday, the fifth"; in their letter to the branches the New Hampshire President and Secretary say: "In these days of unspeakable world sorrow and distress, we need to pray as we never prayed before." A Vice-President in Maine writes: "The more I explained the plan to people, the more real possibilities I saw in it for spiritual practice," and the dean of the cathedral in that diocese writes to his people: "I trust we shall feel the responsibility of making this week of devotion a real week of prayer. Maine begins in the East; week after week this current of prayer will energize diocese after diocese until it has throbbled its course through the whole Church." And the Maine Recording Secretary says: "Perhaps we shall feel it more and more as the year goes on."

## For the Pilgrimage of Prayer Week

*A suggestion for the use of the Pilgrimage leaflet:*

There are seven subjects for prayer; on the inner cover of the leaflet are seven texts or groups of texts bearing upon these subjects; take one subject for meditation and intercession each day and use the corresponding text.

### *Bishop Hall's Prayer*

"O Lord Jesus Christ, who didst permit devoted women to minister to Thee during Thine earthly life, graciously accept, we pray Thee, the service we would offer in aid of Thy present work. Grant us so to dedicate ourselves to Thee, that Thou mayest by Thy Spirit rule our thoughts, direct our speech, and further our endeavors for the honor of Thy name, the setting up of Thy Kingdom, and the welfare of Thy people; to whom, with the Father and the Holy Spirit, be all praise and glory, now and forever. Amen."

### *Intercessions Prepared for His People by a New Hampshire Rector*

Hear us, O Lord our God, as we cry to Thee with many souls in many lands in this our Pilgrimage of Prayer:

O bind together the hearts of Thy people everywhere with Love Divine.

*We beseech Thee to hear us, good Lord.*

May all who bear the name of Christ live as Christians, having in their day a glad

and worthy part, by life and works, by prayer and gifts, in carrying the Kingdom of Thy Son, our Lord into all the world.

*We beseech Thee to hear us, good Lord.*

If it be soon possible, out of the awful strife and darkness and selfishness of the age, bring forth a righteous and everlasting peace. Make truth and honesty, justice and honour to prevail at home and abroad. So shall the nations of this world become the Kingdom of our Lord and of His Christ.

*We beseech Thee to hear us, good Lord.*

Wherever Thy children in word or deed show forth any fruit of Thy Spirit, and strive to live the Golden Rule, may their one consuming aim be to make that Name which is above every name known upon earth, Thy saving health among all nations.

*We beseech Thee to hear us, good Lord.*

O take our offerings of time and skill, of means and study, of service and intercession, of life, and sanctify them to their uttermost good.

*We beseech Thee to hear us, good Lord.*

And may we all so consecrate all we are and all we have to Thee and the work Thou hast for each of us to do for our fellows, living at our best each day, that we may help Thee to bring in at last Thy Kingdom of Righteousness and Joy and Peace in the Holy Ghost in our city and in all the world.

*We beseech Thee to hear us, good Lord.*

And, O Holy God, hear us as with one voice we gather up these our imperfect supplications, and the needs and right desires of every heart, and say the prayer of Thy dear Son:

Our Father, etc.

## THE PLACE OF PRAYER IN THE WOMAN'S AUXILIARY

*By Jane F. Torrence Sargent*

A Paper Prepared for the Annual Meeting of the New Mexico Branch

THIS seemed to me at first a strange topic—The old hymn ran through my mind—"While I breathe, I pray"—and St. Paul's admonition, "Pray without ceasing."

It seemed as if every one must know that prayer is the largest part of the duty of an Auxiliary woman; that the gifts and service are only the fruits of prayer—and what did the Auxiliary mean by this topic? As I pondered over it, it seemed to me that what the Woman's Auxiliary wishes of us is not only prayer, but intelligent prayer—prayer about some thing, and some body—which, and whom we know all about.

God seldom deals with us collectively, it is almost always individually. He does not say that He knows the fall of every flock of sparrows, but "not one sparrow falleth to the ground" without our Father's notice. "He telleth the number of the stars," "He calleth them all by their names"; and one of the most beautiful things in our Bible is the chapter of names read year by year to each generation—name after name of those persons, who for thousands of years have been dust, but God has preserved their very names one by one for all these ages.

When we as Auxiliary women come in



prayer before our Father, the Auxiliary does not wish us to say, "Oh, dear Lord, help all the missionaries," and leave it there; it wishes us to have such a thorough, personal knowledge of each bishop, priest, teacher, missionary, deaconess, sister, and of each one's work, that we can pray for them, first intelligently, and then lovingly.

We busy housewives have little time in the day to call our own, little time to use the prayer cards sent out by the Auxiliary. The mornings are full to overflowing, and in the evening we are often too weary to be interested in those outside our selfish home prayers, but if we really know the work, and the workers, we may be ever so busy with our hands, but our souls can be before the throne of God, we can be in His presence, commending to Him, by name, our brave men and women who are scattered in the cold of Alaska, and in the heat of the tropics. They are doing our work for us, and we by prayer can help them and do perhaps, the chief part we can do to obey our Lord's command, "Go ye into all the world and preach the Gospel to every creature"—not preach to all the world collectively, our dear Lord makes it more personal, "every creature."

May I digress a moment here, apropos of our Lord treating us as individuals and not collectively? I was so impressed by this once in a lecture on the dress of the High Priest on the Day of Atonement, given by Miss Sarah Smiley, the founder of those wonderful classes for the "Home Study of Holy Scripture," which she held long before many of the societies which have sprung up in later years.

She reminded us that everything in the old Jewish ritual was a picture or a type of our dear Lord who was to come. The first garment worn by the High Priest over the underlinen was a long white robe heavily embroidered, symbolizing the perfect whiteness and purity of our Lord's humanity, and that humanity was, as it were, embroidered with good deeds. Over this was the ephod—a blue robe—blue the heavenly color, falling over, but not hiding the white perfectness of His humanity. Around the skirt of the blue ephod were pomegranates and bells, alternating. The bells were Christ's words going out, and the pomegranates, the fruit of His words, "for every bell, a pomegranate."

The High Priest was girt about with a girdle woven of purple and gold and red threads, and for every thread of purple and gold—a red thread. The girdle is a sign of service—Our Blessed Lord was the servant of all. (You may notice that almost all priests wear a girdle or cincture

with their cassocks.) The gold thread showed our Lord's kingship—King of kings and Lord of lords; the purple, His Divinity, and the red, His blood, our redemption by and through His blood. He gave himself in entirety on the Cross as King, as Lord, as Redeemer, as Servant.

Now, the next item is what I wish you especially to notice and remember as being pertinent to our Lord's dealing with us both collectively and individually. The shoulders of the blue ephod were caught by large clasps or onyx, "ouches" they were called, and on each of these were the names of six of the Tribes of Israel—six on each shoulder. The shoulder is the emblem of strength, and the High Priest bore the tribes collectively upon his shoulders—as Jesus Christ, our High Priest, bore the sins, not only of the Tribes of Israel, but the sins of the whole world.

Upon his breast, over his heart, the High Priest wore the breastplate of twelve stones, and each stone bore the name of one of the tribes. Just as the High Priest bore them on his shoulders collectively, over his heart he bore them separately and individually. So does our dear Lord bear us in His heart, and plead for us, one by one, before the great White Throne—Jesus Christ, our advocate, and "He is the propitiation for our sins"—yours and mine.

And this is what our Woman's Auxiliary wishes us to do, when we come before our Lord to pray for the great army of men and women who have left home and loved ones, friends, and Church associations which they loved, for His sake—we should, like our Master, bear them in our hearts separately and individually.

We have a calendar of names of missionaries, and upon each day some one of them is remembered by name. Can we not understand what it must mean to one so far away, to know that on a certain day his or her name will be remembered by hundreds of hearts, before the Father's throne?

We have several beautiful prayers to be used collectively by the women of the Auxiliary. The most simple is the one which is supposed to be used by every member of the Woman's Auxiliary and those interested in missions—the noonday prayer.

At the time of Cromwell the Church of England lost many things besides her cathedral windows, statues and historic treasures. She lost many old prayerful customs—and among them the observation of the hours six, twelve and six. And we owe a debt of gratitude to those who brought back to the Church this ancient custom, and made us to be once more of the millions who every day at twelve drop all worldly thought and work, to turn their

thoughts heavenward. It seemed a wonderful thing; as a token of respect to President McKinley, that at the time of his funeral, for the space of five minutes, every person, and all machinery and everything on wheels stopped through the length and breadth of our United States. It is more beautiful to think of the whole world pausing at the hour when He, our King of Kings, hung upon the Cross for us—for a word of love and prayer. The prayer for twelve o'clock put out by the Board of Missions is this:

Blessed Saviour, who at this hour didst hang upon the Cross, stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved, through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

We all remember Millet's picture of "The Angelus," only two peasants who have been working in the fields, standing with bowed heads. The atmosphere of the picture is so full of prayer one can almost hear the distant bell give its three taps—"Glory be to the Father"—"and to the Son"—"and to the Holy Ghost"; and then the joyful clang for the angelic salutation—in honor of the wonder of the Incarnation—"The Word was made Flesh and dwelt among us." Is it not a wonderful thought, that in observing the twelve o'clock prayer rule, the hours differing as the world rolls on we are joining a triumphal procession of nations and peoples in our dear Lord's honor—every day from the world's end to the world's end?

I would urge mothers to teach this prayer to their children, and the time it should be said. Children have so much love in their hearts, such keen sympathy, and so much generosity in their natures, that we can sow many seeds which will bring fruit hereafter to the Church and her mission work. I knew two children loaned to their mother for a little while. The little girl slipped away at three and one-half years of age, the boy at five; but they were the most loving, devout little Churchmen, and always in their places in church. "Dear Jesus' house" was as real to them as their grandmother's, and they talked of the dear Lord and it constantly. They were taught the noonday prayer rule, and wherever they were, when the bell rang, they said their prayer. The little girl dreaded a fire. The clang of the bell, the rush of engines and people terrified her. One day the bell rang out the noon hour. For a moment she forgot and said, "Oh, a fire!" But the boy with great earnestness assured her. "Oh, no, Miss Abetta, that's the 'Glory be to the Father' bell."

I think we women of the Auxiliary should

each one have a Missionary prayer card—keep it in our Bible, Prayer Book or hand bag—wherever we can best put our hands upon it instantly, and when we have a few minutes to spare, use it.

Many of us know the little poem, "The Power of Intercession":

The weary ones had rest, the sick had joy  
that day

And wondered how.

The ploughman singing at his work had  
prayed,

"God help them now."

Alone in foreign lands, they wondered how  
Their feeble word had power.

At home the Christians, two or three, had  
met

To pray an hour.

So we are always wondering, wondering  
long,

Because we do not see

Some one, unknown perhaps, and far away,  
On bended knee.

We cannot study, understand and know the missionaries and their work, without really becoming interested in them—not as a grand whole, but in detail—in the discouragements and encouragements of each separate person; and I think interest and prayer mean and bring at least a measure of love, and we become friends.

And this is what our Woman's Auxiliary wishes for each of its members—and may each and every member work out that "place of prayer" intelligently, earnestly, constantly, lovingly—"in season and out of season" in the quiet church on bended knee, and in the busy rush of household work.

"More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me day and night. For what are men better than sheep or goats that nourish a blind life, if, knowing God, they lift not up hands in prayer, both for themselves and those who call them friends, for so the whole earth is every way, bound by gold chains about the feet of God."

### *The January Conference*

Date: Thursday, the 18th. It occurs during New York's week of prayer. Holy Communion at 10 a. m.

Miss Benson, of Long Island, will conduct the business session, from 10:30 to 11.

From 11 to 12, Miss Sturgis, of Massachusetts, will lead the Conference. Subject: *Missionary Education. The Pilgrimage of Prayer.*



# WHAT THE MISSIONARY BOX MEANS TO THE MISSIONARY'S FAMILY

*By a Missionary's Wife*

I HAVE been requested by my own particular missionary to write a few pages on "What the Missionary Box Means to the Missionary's Family."

If I thought my identity would be disclosed, I doubt very much if I would have the courage to expose my inmost thoughts and feelings concerning it, for, poor as we missionaries are, thanks to the missionary box we are often able to disguise it, and so we often revel in the fact that people don't know just how poor we are!

In the first place, I must confess that as far as we have been concerned, if there had been no missionary box there would have been no clothes of which to speak. It has provided seven-eighths of all the clothes we have worn.

The missionary boxes haven't meant luxuries, except where Christmas presents have been sent. They have furnished positive necessities, things that have covered and warmed the bodies and brought joy to the heart, because they have met real needs, which would not have been supplied in any other way. No woman, except one who has not owned a brand new dress or a brand new coat for several years, can realize what it means to get one that she doesn't have to worry over and wonder what she is going to do to make it look as if bought this year instead of three or four years ago; for no woman, especially a minister's wife, who is before the public much of the time, likes to feel that she looks old-fashioned,—none of us like to be conspicuous in just that way.

Then as to the missionary, he has had one whole new suit a year, and that from the missionary box. He brushes and presses the old one to

make it last until the new one arrives. You can imagine the relief when he gets the new one, after the anxiety of making the old one reach the goal. You can forgive him, I think, if he forgets for the moment his dignity, and manifests something of the spirit of the boy with his new toy.

Then as to the children's reception of the missionary box, that is not easily described, for it is too strenuous an experience to express on paper. To say they are delighted is putting it mildly. From the moment the first nail is taken from the box to the time the last article is removed, the interest and excitement run high. Someone unfolds the articles and hands them out. Each child knows almost instantly which articles are meant for him, for his attention never wanders far from the charmed spot until the process is over, and he is quick to take possession, uttering screams of delight every time something comes his way. They all appreciate their new wearing apparel as much as some children would a pony.

To illustrate how the different children act upon these occasions, I will tell you what happened while we were unpacking our last box. One child tried on everything he could in a hurry, and took it off again, laying it down wherever he happened to be, in his eagerness to see what was coming next. Two of them folded their clothes, putting them on a chair and laying their shoes beside them, and still another took off his shoes, throwing his old ones under the table, putting on the new ones, without unbuttoning them, then donned every garment it was possible to get into, regardless of their proper position on his person. He was so funny rigged up



that he caused a great deal of merri-ment, when we found time to notice him. He didn't do it to be funny either, he was interested in his new possessions and he wanted to keep them as close to him as possible.

They are interested, not only in their own acquisitions but in those of all the others, so there is a delightful and protracted sympathy in each other's joy all around, and it is a very happy occasion for us all.

### *The Experience of Another Missionary Wife*

Our missionary boxes have been such a help to us all,—also the little parcel we received at Easter. Although we have done hard work for many years in the mission field of the Canadian Church, where we very often had to wait months for our small salary, we have always served in self-supporting parishes (so-called), which are not entitled to missionary boxes. When we came to this district two years ago and received notice that a missionary box was coming to us, there was great excitement in our small family. Instead of having a Christmas tree that year, we sent some money to the Red Cross Fund and kept the magic box to be opened on Christ-

mas afternoon. How I did wish the dear Auxiliary friends who sent it could have peeped in! The children's delight was lovely while the hearts of "Father and Mother" were so full of gratitude it was hard to restrain the tears.

What particularly touched us all was the loving *personal* spirit that pervaded the box from top to bottom.

That special year had been a very stiff one for us to weather. My illness and critical operation with other minor extras had left absolutely nothing for clothing. One of my little girls has had nose and throat trouble for six years, being under the care of specialists all that time. This has been a constant drain on our purse. For awhile I did embroidery for an art store, which helped to pay the bills, but I am not strong enough now to do anything but my home and parish work, so that I have thoroughly appreciated the great assistance so lovingly offered by the Woman's Auxiliary branches in richer fields of labor.

Our son, now sixteen years of age, we hope will enter the ministry. He is a very dear lad, and our constant prayer is that some day he will offer himself for the mission field,—our best United Offering to the Master.

## THE WIDELY LOVING SOCIETY OSAKA, JAPAN

Many of us remember Miss Uta Hayashi when she visited in this country a few years ago. She is one of the best known of our Christian women in Japan, a vice-president in the Kyoto Branch of the Woman's Auxiliary, and a friend and helper of Mr. and Mrs. Kobashi in their work with the children near Osaka. This letter was written by her last summer, preceding Mr. Kobashi's visit. He was in St. Louis in October, and still continues in the States, hoping to gain more friends and help for his work.

**M**R. and Mrs. Kobashi are well and working earnestly for the children.

I am very glad to tell you about Mr. Kobashi to make a visit to American

friends, and it is a very fortunately to be attend the great Convention at St. Louis coming autumn. We hope he will have a blessing and pleasant time in America. Now he is making a

preparation his journey, he will leave Japan by "Chiyayomaru" which 14th of inst. Mrs. Kobashi and myself will keep his absence. Time is so fast just ten years since I returned from America. I stayed year and half, but Mr. Kobashi expect about one year.

Our dear Bishop Tucker wrote Dr. Lloyd, and he gave his kind answer to the Bishop Tucker. I think may be your acknowledge too.

We trust all to our Lord Mr. Kobashi. Please accept him and sympathy to his work.

Did you notice an American newspaper about a new licensed quarter of Osaka, we are fighting so earnestly? I am busy especially, but working with thankfulness good health.

I want to tell you about my mission trip.

Our Kyoto Diocese decided to make visits every branches of Woman's Auxiliary once a year from official headquarter on the annual meeting last May in Osaka. I made for (Kieken) there Mr. and Mrs. Correll are working. I became a guest of Mr. and Mrs. Correll.

I intended second visit from the 10th to 21st of July another part (Hokuriku Sendokee). I leaved Osaka by the first train and reached Fukui 2 o'clock. Mrs. Smith met me to the station. I became her guest and held a woman's meeting. I talk about Auxiliary work particularly Formosa mission work and United Offering. They understand very well.

The 11th in the morning a woman's meeting was held at the Trinity Church, it was unity of the all churches. The church in Fukui City was full. I saw some my old friends to spend time in valuable talk.

The 12th and 13th two days I was in Ono, a small town in my native place. I made visits first the schools—the primary school was most affectionately for me because I learned A. B. C. when I was a little girl. One has ten thousand population only but are many

Buddhist temples, by and by our mission will begin work there.

I prayed for the people which sat in darkness saw great light.

The 14th at noon time I arrived Kanazawa. I went to a hospital to talk nurses from the station and I have been hastely to the John's Church from the hospital. The ladies twenty were waiting for me. I talk them our Woman's Auxiliary work. Evening I talk all Christian of Kanazawa about two hundred. I talk them purity work in Osaka. Next day I spend received some friends and visits some from me. I was a guest of Rev. Ohashi. I remembered your visit Japan round traveling with Bishop Partridge.

The 16th was a Sunday. I went to Tayamed for morning service. A young pastor Wakatauki going to move other place and Mrs. Wakatauki was a sick, could not have any meeting. I called some members. The 17th I reached to Tsuruga, after I spent several hours in a train. I had a woman's meeting of Church lady.

The 18th I went to Obama noon time pastor Yamada met me. Dear Miss Bull is spending summer now, she comes here lately to spending summer. This year is thirth year for her Obama summer.

I had Woman's Auxiliary in the church, and next evening 19th Mr. and Mrs. Yamada invited all women of Obama by printing invitation, the church was full, Miss Bull and myself talk them about Christianity and Education, Home Purity in our Lord.

The 20th I came to Maezuru from Obama. I had a meeting in a preaching house. The audience was full one hundred fifty. Some are many young boys and girls, they are earnest Sunday-school pupils. Twenty-first I talk woman's meeting. I got train for Osaka from the meeting 21st afternoon. Our large family many children and many things to do welcome me. I was grateful for God's all blessing.



## THE JUNIOR PAGE

### FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF SOUTH CAROLINA

*Mrs. C. T. Lundgren, Secretary, 116 Hampton Drive, Spartanburg*

**I**N Aiken, St. Thaddeus' parish branch of the Woman's Auxiliary and its Junior Department work in perfect harmony. There is no Section Three of the Juniors in this Branch, as the older girls have graduated into Chapter B of the Woman's Auxiliary. Sections One and Two of the Junior Department follow the example of the Woman's Auxiliary and its Chapter B in working for the same box at Christmas and Easter, holding a joint meeting to pack it, to which meeting the women are invited. A service is held in the parish house, with a talk by the Rector. The Junior secretary tells just what is being done, and how. The Juniors and Little Helpers place their gifts in the box, and the meeting is closed by singing "Onward Christian Soldiers" and repeating the Junior Collect in unison.

The Watchword of this branch is "Progress" printed on a chart and kept before them at their meetings

<i>Prayer</i>	<i>Regularity</i>
<i>Reverence</i>	<i>Earnestness</i>
<i>Obedience</i>	<i>Sincerity</i>
<i>Generosity</i>	<i>Service.</i>

\* \* \*

Sections Two and Three of the Juniors, Church of the Advent, Spartanburg, met with the Woman's Auxiliary and its Chapter B for their fall United Offering meeting. The offering was presented at a service in the church, when special United Offering prayers and hymns were used, thus emphasizing the spiritual side of this beautiful gift. A program meeting was then held in the parish house, a representative from each section of both departments taking part, a social hour being the last feature of the afternoon.

\* \* \*

In September, 1911, several little girls of Christ Church, Charleston, gathered together to work for missions. They had nothing to offer, but pure hearts and willing service. They entered upon their first year's work with three little officers appointed by the leader, a set of by-laws, a Bible and an empty treasury! The first method used was the power of prayer. Starting with no treasury, at the end of five years the an-

nual report is over one hundred dollars, and from children who have no personal income.

At the meetings, which are weekly, a program prepared by the president, subject to correction by the leader, is used: A hymn, prayer service, roll call, minutes, business, United Offering talk, instruction in mission study, work and, once a month, a social hour. To have a United Offering talk at every meeting, with an offering of thanks for the joys and blessings of the week, kindles a spirit of thankfulness. The only ones who are not expected to bring an offering are those who have had nothing for which to be thankful! After the United Offering the girls stand, and as the custodian raises the little Blue Box, they say in unison, "All things come of Thee, O Lord, and of Thine own have we given Thee."

The spiritual side of the work is constantly developed. The Juniors have four services a year in the church. They choose a mission field, study it, write papers and read them at these services. In place of the sermon there is a lantern slide lecture.

This branch finances its treasury by having lawn fête and missionary plays. When the leader receives the address for the Christmas box she at once studies the geographical situation, and at the next meeting gives the children the vision of the ones waiting for the box, and they form a picture in their minds, which moves on and on until the box is being unpacked in the mission school. Thus are they learning the Law of Love, the law that will seal into one communion, one holy fellowship the scattered nations of the earth.

The leader of this girls' branch invited the boys to remain after Sunday-school to hear a story, and for one month that was all that she asked of the fifteen boys who responded. In that time they heard of many missionaries and the call of the boys of our Southern mountains interested them so definitely that they gladly were organized into a boys' branch of the Juniors. They meet once a month with the girls. The directress leads them first to pray for some one besides themselves, and love of doing for others is the keynote of the branch.